"Warm corpse sunk in Christo."

Evangelical Christendom

March-April, 1929

The Pope, Mussolini, and Great Britain

THE biggest issue before our Country at the present time is not the General Election. Of that event we speak with unbiassed concern, and only desire to point out that the duty of all Evangelicals is to put Protestantism before party politics, and to vote only for those candidates prepared to give an undertaking to maintain at all costs the Coronation Oath, by which solemn declaration the King of England is bound to maintain the Protestant Reformed religion as by law established. At the present time this Act of Parliament is threatened in numerous ways, and the issues of the coming Election may affect for good or evil the great foundation of English faith which centres in the authority of the Bible in contrast to that of a foreign power. It is because this is a non-party question that we speak of it and urge upon all alike their duty to stand by the Word of God and on the Word of God, none making them ashamed. In the words of the Home Secretary: "We have passed through anxious times in our State. We have stood by our Constitution in State affairs; let us stand by it in religious matters. We defeated industrial Bolshevism, let us defeat what *The Times* once called ecclesiastical Bolshevism. Protestantism is not a thing to be put under a bushel—it is a thing of which we are proud. We are proud of the missionary work of Protestantism, of the philanthropic work of Protestantism, we are proud of the spiritual life which Protestantism has given to our Nation."

Students of prophecy have foreseen a temporary revival of the power of the Pope and the Roman Catholic Church. Foresight has given place to fact. Our newspaper Press has been flooded recently with the subject of the Vatican-and-Italy agreement, of which Mr. Poynter speaks in an article appearing on another page. We await with interest the publication of the full text of the agreement. In the meantime the words of His Majesty King George V. hold good in a different setting, "Wake up, England!" and the World's Evangelical Alliance would be false to its responsibilities if it did not promulgate the warning in its relation to the National peril now before us. Most Englishmen regard Roman Catholicism as only a religious system, and ignore the fact so strongly insisted upon by Mr. Gladstone that, besides its religious aspect, it is even more a great political power, with ambitious designs, extraordinary resources, a conscience adjusted to its ends, and a vast and ubiquitous staff of secret agents—all bent on the destruction of the Protestantism which, based on the Bible, is the secret of England's greatness and strength. We regret that Dr. Robertson's (of Venice) virile book, "The Papal Conquest," is out of print, and we suggest the present as a suitable time for a reprint in form and price adapted to wide-spread circulation. In that volume Dr. Robertson describes the various stages of Roman aggression which have had for their object the conquest of England. One of them, "the attempt to pass the Roman Catholic Disabilities (Removal) Bill," has been successful; another,

"the efforts to alter the Coronation Oath in order to destroy the Protestant Succession," is in full progress, and every artifice and influence being employed to bring this about. The impertinent remarks of Mgr. Howlett at a crowded Coliseum meeting in London (to celebrate the centenary of Catholic Emancipation) referred to on another page are evidence of what may be expected from the Vatican-and-Italy arrangement. Those remarks included reference to the King, "whose Faith through the Coronation Oath is dictated to him, and therefore he cannot be considered to enjoy religious liberty." We hesitate to speak of the effect of this specious reasoning upon those who fail to see that even a Pope, who may be as in later years a harmless and amiable personality, is not the same as Popery, the agents of which are an ecclesiastical oligarchy behind whom are the sinister Orders of Jesuitry plotting with cunning zeal the downfall of Britain.

Even a Benito Mussolini has been drawn into a political arrangement which must ultimately issue in the undoing of Italy, and seriously threaten the good relations existing between Great Britain and the Italian people. The result of this alliance, of this union of autocracies in mutual love of each other and detestation of freedom, is that Mussolini has become the agent—willing or unwilling—of a system that has worked and will work for the humiliation of England. Its effect upon religious liberty in Italy is not yet apparent, and already we learn of complications which give rise to fears, and may call for action on the part of united Protestantism to maintain in Italy as elsewhere a basic principle against which the Roman Catholic Church must wage war, secret or open, if it is to remain true to its own régime. Il Duce thinks that "wherever there is religious discipline there is also civil discipline," and thus explains his amazing and personal bargain with the Holy See. But is this true in history? Is it true in Spain to-day? It is not true even in Italy, and time will reveal Il Duce's mistake. In the meantime "Wake up, England."

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the assurance that Christ is indeed Risen, and that all power in heaven and earth is in His hands.

For the gift of the Holy Spirit, and His presence in the Church.

For another year full of useful work upon which the blessing of God has been manifest at home and abroad.

That the spade is witnessing to the truth of the Word of God.

LET US PRAY—

For the supply of all needs of the new financial year which opened on April 1st, and for faith and wisdom in resposibilities devolving upon the Council and the Alliance in these anxious days.

For the 83rd Anniversary on Wednesday, May 1st, and for the Chairman and Speakers at same, that it may prove a time both of fellowship and incentive to new service.

For all suffering from religious persecution and deprivation whether in Russia or other countries, that they may find grace to help them in time of need.

For the awakening of Evangelical religion in Europe, especially in countries where the Church has a name to live and is dead.

For all agents and representatives of the Alliance at home and abroad, and for the London Council in its responsible work.

Notes.

We express the hope that all who can do so will arrange to attend the 83rd Annual Meeting of the World's Evangelical Alliance at Livingstone Hall, Westminster, on Wednesday, May 1st, at 3 p.m. Our esteemed Hon. Treasurer, Mr. Reginald C. Hart Dyke will preside, and the speakers will be Lady Bates, Rev. J. A. Sharp, D.D. (Ex-President Wesleyan-Methodist Conference), Mr. T. A. Leigh (Liverpool), and the General Secretary. Livingstone Hall is immediately outside the entrance to St. James' Park Station on the Underground Railway. It forms part of the new premises of the London Missionary Society, and is in every way a happy meeting centre. Tickets will not be necessary, although the usual invitations will be issued through the post to members and subscribers alike.

The Ordinary General Meeting of Members (only) of the British Organisation for the transaction of business in accordance with our Articles of Association as an Incorporated Body, will take place at the Registered Offices, Alliance House, 19, Russell Square, London, W.C.1, on Thursday, April 25th, at 12 noon, to receive and adopt the Report of the Council and of the Auditors for the year ending March 31st, 1929, to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association.

Deputations.—The General Secretary visited Dartmouthand Kingswear on Sunday, March 10th, preaching at St. Barnabas, Dartmouth in the morning, and speaking at the Kingswear Hall on Sunday afternoon in connection with the Kingswear and Dartmouth Branch of the Alliance. Sir Thomas Lennard presided, and it is to him and Lady Lennard that we owe much for a vigorous West Country interest combining the furtherance of Evangelical Alliance principles and aims with the work of direct Evangelisation.

Liverpool.—The Rev. the Hon. W. Talbot Rice, M.A., kindly visited Liverpool on Thursday, February 21st, to speak on behalf of the London Council at the Annual Meeting of the Liverpool Branch, which owes so much to the personal interest of Mr. and Mrs. T. A. Leigh. The Bishop of Warrington (Dr. H. Gresford Jones), who was to have presided, was unfortunately absent through illness, but Mrs. Gresford Jones, in whose name the invitations were issued, was present throughout. In the absence of the Bishop, Archdeacon Howson presided, supported by Rev. John McNeill, and other local clergy and ministers. The Archdeacon spoke of the Alliance as a "tremendous inspiration and stimulus," and proceeded to pourtray its work and membership as being (a) Workers together with God; (b) An Alliance of God's children everywhere, which was spiritual, and became more real because it was spiritual, something within and not on paper or outside of them; and (c) A Spiritual Fellowship, which guided their steps, thoughts, and prayers, to the greatest of all unities.

Mr. Talbot Rice first thanked God for the lives and witness of saintly men who had gone before, cleaving to the principles of the Alliance, and pictured the fellowship of these now that they had met together in the Home beyond. Dealing with the subject of Christian Unity Mr. Rice referred to the High Priestly prayer of Our Lord "that they all may be one," and emphasised the fact of sin, the effects of which had caused men to be separated from each other. That great separation had been one of the greatest causes of trouble throughout human history. He proceeded to refer to the Jerusalem Conference, and to notable acts of intercommunion, such as took place at Keswick last year. China was asking why the Gospel should be brought to them by 137 different sections of the Church. In India plans are in progress for a united Church, and all Churches to-day, except the Roman, and perhaps the Orthodox Churches, were sharing the movement towards unity. "In Christ Jesus" there was a glorious unity in fact and faith. Speaking of the practical work of the Allianoe Mr. Rice referred to "the biggest loyalty" which the Evangelical Alliance offered to all Evangelical people, fellowship in such an Alliance. In quick succession he outlined the work of the past

year, the amazing results from the Universal Week of Prayer; its witness to the essentials of the Christian Faith; its Queen's Hall Meetings, notably the great National gathering to honour the memory of John Bunyan, and looking ahead the forthcoming autumn gathering on the subject of "The Wondrous Book." Membership and increased support were an important response from all who valued the maintenance of Evangelical truth and love. We are living in days when materialism is taking possession of people, the antidote to which is more of the Gospel of Christ.

Mr. W. H. Perry, the Hon. Treasurer asked that he might be "kept busier in future," stressing the fact that the Alliance represented something which all Christian denominations had in common.

Rev. John McNeill, who had travelled through the night to be present, closed the afternoon gathering with an inimitable address based on the story of "Naaman the Syrian," which closed with the memorable words "All round the world I have found the Evangelical Alliance, in a day of widespread questioning, quibbling, and undermining of the Word of God, loyally bearing witness to the Truth."

At a subsequent round the tea tables conference numerous speakers testified to their appreciation and gratitude for the work of the Alliance, and especially to Mr. and Mrs. Leigh for making possible such an opportunity of fellowship.

Oxford.—The General Secretary hopes to visit Oxford on Sunday, May 5th, to preach to undergraduates and others at St. Aldate's, and to speak again in the afternoon at an open meeting for men only.

Dr. Selbie on "The Atonement."—Deep concern and regret will be felt that any one included among the "Evangelical Free Churches" should supply the answer which comes from the pen of Dr. Selbie, of Oxford, to an enquiry "Is there any warrant in the Scriptures for the doctrine so commonly preached among the 'Brethren' and in mission halls that Jesus, by His death on the Cross, was an offering to satisfy the demands of God's law and justice. How best can one interpret the thought in the word 'Blood' as in I. John, 1-7, 'the blood of Jesus Christ His Son cleanseth us from all sin.'". In answer to this question, Dr. Selbie's reply states that "The God of the Old Testament is represented as a jealous God" (whereas it is distinctly and frequently asserted that He *is* a jealous God), and then continues "*it was in many quarters believed* that 'without shedding of blood there is no remission of sins'" (the italics are ours). Surely Scripture asserts this fact not only as one of history, but true to-day and for ever. Dr. Selbie goes further. "But it is very important for us in these days to remember that this particular terminology no longer helps, but rather hinders, a true apprehension of what Jesus Christ does, and can do, for the souls of men." This is wholly unsatisfactory. The Atonement is the central doctrine of the Christian Faith. Not even the doctrine of the Deity and Virgin Birth are of greater importance, for if there had been no Deity or Virgin Birth there could have been no Atonement, and neither the Deity or Virgin Birth of Christ can save a human soul apart from the Atonement. Why the "Brethren and mission halls" are sorted out for exclusiveness we do not understand, for the Christian Doctrine of the Atonement, through "the blood of Jesus Christ, His Son," is common to all Evangelical doctrine, and to deny or to disparage it is to do despite to the Holy Spirit. We confess to a feeling of indignation that such a reply should be offered to a question the reply to which carries solemn responsibility in the sight of God. We feel sure that all associated with the World's Evangelical Alliance will thank us for re-affirming the witness of the Alliance to the essential truth of the words "the blood of Jesus Christ, His Son, cleanses us from all sin." Nothing else can atone for sin. On C. H. Spurgeon's tomb are the words

> E'er since by faith I saw the stream
> Thy flowing Wounds supply,
> Redeeming love has been my theme,
> And shall be till I die.

Was Spurgeon deceived? We prefer to think it is Dr. Selbie who is deceived. On the flag of the Salvation Army is "Blood and Fire." Is the Salvation Army deceived, and must they revise their theology at the dictation of Dr. Selbie? Has Dr. Selbie

respect for the faith and feelings of those, dead or living, who have rested their all on

There is a fountain, filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

The statements called in question appear in *The Christian World* for March 14th.

The Bible and the Spade.—The so-called "assured results" of Bible criticism are again in the melting pot. As we write we have before us a book intended to guide young people concerning the history and narratives of the Bible, in which, concerning the Flood, it is remarked that the "legend" was undoubtedly of Babylonian origin. In *The Times* a whole column on the main leader page is occupied with a description of recent excavations at Ur of the Chaldees affording proof that a Sumerian Flood took place, and identifying it with the flood of Genesis and Noah's Ark. In the *Glasgow Herald* of March 23rd an article appears on recent excavations in Palestine (by Mr. C. B. Mortlock) which reveals how careful archæological investigation on the sites of Jericho, Ai, and Hazor confirms the Bible narrative of Joshua's campaigns. The article referred to is headed "Striking Corroboration of the Bible Narrative." We understand that further discoveries in other parts of Palestine where Sir Flinders Petrie the eminent Professor of Egyptology of the British School of Archæology is working are of equal importance. Lady Petrie is now in London and arrangements are being made for her to lecture in the Reception rooms of the Alliance House on the subject during the month of June. Some first-rate pictures will be exhibited by electric lantern descriptive of the sites and discoveries, accompanied by unpublished material.

Lord Meston on "The Approach to India."—We are to be privileged to receive a visit to the Alliance House by Lord Meston of Dunottar, K.C.S.I., who will speak at the Missionary Reunion on Thursday, April 18th, at 3 p.m., on the subject of "The Approach to India." It will be a meeting of importance, which we hope will be largely attended.

On February 21st Mr. A. Stuart McNairn, General Secretary of the Evangelical Union of South America, gave a rousing address on "Religious Liberty in South America." It is always refreshing to come into touch with the South American Missionary Societies for they have a story of conflict and courageous witness in a land cursed by Roman Catholicism of a particularly bad brand. It must remain to the discredit of the Missionary Councils, and the Edinburgh Conference (1910), that they have ruled out Latin countries from their purview as not being "non Christian," and it is for this reason that the South American and other Societies working in Latin countries should receive special consideration and co-operation from all Protestants.

On March 21st Rev. J. Chalmers Lyon presided and spoke on the subject of "Jewish Missions—the Call to West and East." It was a privilege to have with us H.H. Prince Anatole Lieven, who also spoke on the subject as it concerns Russia.

Anti-Religious Propaganda in Russia.—Sometimes we are asked what is going on in Russia, especially from the standpoint of the religious situation. We know more than we care to print, but here is an extract from the *Evening Standard* of recent date, a well-informed London newspaper:

AN ANTI-CHRIST OF THE AIR.

There seems no limit to the anti-religious mania of Moscow.

As a reply to the celebration of Christmas and the manifestations of religion which surround it, the *Izvestia*, the leading Soviet newspaper, has opened a subscription list for a new airplane for the Soviet Army. Subscriptions are to be received only from the ungodly and the irreligious, and the airplane itself is to be christened Anti-Christ.

In an article with the heading "Ungodliness triumphs" a glowing tribute is paid to a certain manager of one of the Moscow tramway parks who gave the gold framework of a very valuable ikon as his contribution to the aerial Anti-Christ. A photo of the ikon is reproduced in the paper, and the name of this new hero of impiety is published in large block letters.

This is terrible reading, but worse could be printed concerning religious persecution in Russia, which is not confined to the Orthodox Church, but includes Jewish and Moslem communities. From Geneva a message has come to us, "Tell the Christian people of England that it is not the political influence of the Soviet Government in Russia which is to be feared, but its anti-religious influence."

"William Fuller Gooch—a Tribute and Testimony."—This volume will be published on April 15th in accordance with the printed slip accompanying this issue of EVANGELICAL CHRISTENDOM. It is an attractive volume, not only for its record of the devoted life and work of one who was greatly attached, and for over forty years, to the work of the Evangelical Alliance, but for its illustrations and beautiful printing. The edition is limited, and we advise those who desire to obtain a copy to order early. The price is five shillings. Orders should be sent to the World's Evangelical Alliance, 19, Russell Square, London, W.C.1, or may be ordered through any bookseller.

Death of Dr. F. B. Meyer.—The death of Dr. F. B. Meyer, which occurred at Bournemouth on Thursday, March 28th, at the age of 81, removes from the Church militant one of the most beloved and venerable figures in English religious life. He will be keenly missed, not only for his benign and catholic qualities, but for the inspiration which his ceaseless activities brought to all those who worked with him for the common good. No doubt the life story of so remarkable a personality and minister of Christ and His Gospel, for he was profoundly evangelical, will be written. He was an apostle, and his epistles are to be found not only in his prolific writings, but in his personal contact which, as a contemporary suggests, combined with common-sense and great composure of mind, radiated a "kind of aura of sanctity" pervaded with gentleness which made him great.

Much could be written of Meyer "a servant of Jesus Christ," but we must be content here to lay a tribute to his memory in affectionate and thankful reference to his associations with the Evangelical Alliance. In a recent letter from him he traced his first personal contact with the Alliance when he was assistant to the Rev. C. M. Birrell at Pembroke Church, Liverpool, and thereafter he not only espoused the cause of the Alliance but lived its principles, and to the last was a member of its Council, always ready to serve, and if necessary to suffer. Whenever any cause arose which demanded the equal co-operation of Christians as a whole he was among the first to give his support, and this not only in name. He had the great gift of ability to function and whether in correspondence or personal contact with others there never was any reason to doubt his whole-hearted zeal and sincerity, behind which was a disposition which could "suffer fools gladly" without giving offence. In later years he realised intensely the need to maintain the authority and sufficiency of the Bible which to him not only contained, but was the Word of God. His missionary zeal, a marked feature of his whole life, developed as he saw the approaching end of this age and the nearness of the Coming again in Person of Christ in accordance with promise. Those present at the Moravian Chapel in Fetter Lane during the Week of Prayer in January last, will recall the striking message which fell from his lips on the subject of the presence and power of the Holy Spirit as it had been manifested in past years in that very Chapel and can be manifested again. It was to such a spiritual awakening that his prayers and purpose were directed, and we believe that his hope was that the sky not the grave would be his goal. God has willed otherwise, and we give thanks on every remembrance of Frederick Brotherton Meyer. How great his joy as he went in to look his Redeemer in the face!

The State of Spain.—*Light and Truth*, the ably edited organ of the Spanish and Portuguese Church Aid Society, contains in its April issue an article, entitled "The State of Spain," from which we extract the following reference to religious liberty:—

> Side by side with the autocratic suppression of freedom by the State we have the Roman Church acting with an autocratic influence in support of the Dictatorship. Church and State are working hand in hand as they have not done since the days of the Inquisition, when it was almost impossible to disentangle the part played by both in the working of that terrible agency. . . . The Evangelical congregations have been allowed to continue to exist, but with the constant threat that they are only allowed to do so until a favourable moment arrives for their extinction. Probably the meditated return to the League of Nations by Spain saved them during the interval when Spain was outside the League, and now when Spain is back in the League, open avowed action against them will not be taken. Everything that can be done within the letter of the law will be done to make their continued life as difficult as possible. Overt persecution is difficult, for events in Spain have a way of becoming known outside the kingdom, and the case of Carmen Padin—thanks to the efforts of the World's Evangelical Alliance, which acted with the greatest prudence—was found to bring such discredit on the Roman Church and the Spanish State that an unwilling Government commuted the latter part of her sentence from imprisonment to banishment

Where the Fire Burned

Some further Reports on the observance of the Universal Week of Prayer, 1929

AMBALAVAO, MADAGASCAR

For the first time since we came to Madagascar I succeeded in getting some of the sub-districts to take part in the Week of Prayer. Only a few attended, but I am not discouraged. The Malagasy do not take to a new idea with marked enthusiasm. The enthusiasm grows with passing days. When, a few years ago, the Week of Prayer was introduced here in town about fifty attended; this year there were never less than 200, and on market day, which used to be the most sparsely attended, we had more than on the other days. That morning the meeting began at 6 o'clock. I think the general spiritual life of the Church has been quickened as one result of these meetings. One of our big struggles is against materialism. It seemed to me that many of our young people were under its spell and were losing grip of the spiritual things of life. Lately a revival of interest has manifested itself.

ATHENS, GREECE

I have much pleasure in informing you that the produce of our collection at the end of the Annual United Prayer Meetings in our various local churches amounted to £17, for which sum I enclose a cheque herewith for the work of the World's Evangelical Alliance. The time of the meetings, as has often been said, is one of special spiritual blessing, and it proved so this year. It was exactly at the time of the great current of cold when the prayer meetings were going on, and yet, according to the reports in our hands, the attendance has been satisfactory, not only concerning the number of those present, but also as to the desire to take part in the prayers; so much so that in some places—Katerina, for instance—the meetings were prolonged beyond the usual limits to 2 and 2½ hours for the sake of those who wished to pray. The very thought that millions of our fellow brethren were appealing and pleading before the Throne of Grace with us filled our hearts with courage and joy, and brought God's blessing upon us. It is, indeed, grand to think that the whole of Evangelical Christendom prays as one body on the same subjects, which form part and parcel of our very existence; but it is grander still to believe that God not only will not reject the supplications of His children, but will answer, as He has hitherto, our united prayers by the changes which have come over the world and are moulding the spiritual life of the world on new, Christ-like lines for the glory of His Kingdom.

BATHURST, GAMBIA

I write to report that the Universal Week of Prayer was observed in Bathurst as usual. Meetings were held on the Monday, Wednesday and Friday in the Wesleyan Church, and on the Tuesday, Thursday and Saturday in the Anglican Church. The average attendance would be, I think, about 100. This year, for the first time, meetings were held at Georgetown, a little town on an island in the River Gambia, 176 miles from Bathurst. Rev. S. T. McLean reports that he conducted the meetings on the Monday and Tuesday. He left the next day, and it was not possible to continue the meetings throughout the week, but the programmes had been distributed, and were used by the people in their own homes.

BRATISLAVA, CZECHOSLOVAKIA

In Bratislava all the expectations of men and women of prayer have been put to shame. Members of the various denominations, Baptists, Methodists, Congregationalists and Salvation Army met together each evening during the Week of Prayer. From the first the meetings were inspired by the deep spirit of confession and repentance. It was in the second meeting that some of the ministers fixed their eyes upon the national and denominational sins of distrust. A spirit of confession took hold of those that met and there have been offered prayers confessing the sin of disregarding our neighbour, the Magyar, German, Baptist, Methodist, Congregationalist, etc. As a result of these Alliance meetings of Slovaks, Czechs, Germans and Magyars, it was stated that there is a necessity to meet more than once a year for prayer. An interdominational committee has been formed, of which Rev. L. Mikulecky is the president. This is a new branch of the Evangelical Alliance in Czechoslovakia. They have sent Kc. 228 to the Evangelical Alliance Committee in Prague. I hope this will add to your joy and strengthen your faith, for you are not working in vain. The Kingdom of Our Lord is breaking forward.

BROXBOURNE, HERTS.

I am authorised by our local United Committee, representative of our local Churches, to send you the enclosed £1, which represents the balance of retiring collections taken at our New Year Meetings for Prayer. Our meetings were not quite as well attended as usual, but this was doubtless due to the exceptionally bad weather which persisted throughout the week. The fellowship, however, was most happy, and the season of united waiting upon God with the pervading sense of a great unity with multitudes of our brethren throughout the world was a time of real refreshing, in which we were greatly helped once more by the use of the syllabus issued by the Alliance.

CARUPANO, VENEZUELA

This is to advise you that we again celebrated the Universal Week of Prayer with blessing to the

Church. As usual, the men of the congregation took charge of these services. Every one of them met their subject well, and the men, women and young people divided into their separate groups for about forty minutes of prayer each night.

CEDAR VALLEY, JAMAICA

My sphere of churches is right away out here in the heart of the Blue Mountains of Jamaica, and the nearest white minister, or even white neighbours are at least twenty or twenty-four miles away. I am a Baptist Minister incharge of five churches, and owing to the fact that we have no roads in this part of the Island, I have to do all my journeying on horseback. In four of my churches we observed the Week of Prayer, and kept more or less to the topics suggested in your programme. Personally I think that the "Call to Prayer" came just at the right time for us at least, for there had been great trouble in one or two of my churches, and this week of united, earnest supplication, has been successful in largely healing the breach; indeed we trust that the breach will be wholly filled up as the spirit of that special week continues to be manifest. For those of us who are ministers I feel that the Week of Prayer has been especially helpful, and we shall go forward to the work of the coming year more encouraged, and looking for a time of real power and blessing, not only in our own spheres, but throughout the whole wide world.

CLUJ, RUMANIA

I have been delaying my report regarding the Universal Week of Prayer until all the reports have come in from the various places where the Week has been held. I am sure you will be very pleased to learn that this year in over twenty places in Transylvania members of the Christian Churches and others throughout this area have gathered together to unite in this great Ministry of Intercession. Gatherings were held in the following places: Cluj, Oradea Mare, Aind, Targu Mures, Taut, Aninoasa, Ocna de Jos, Biborteni, Chidea, Dumbravioara, Chibed, Deva, Sarateni, Turches, Fagaras, Turda, Dej, Bontida, Curteni, Berea. From all of these I have reports, many of which make most interesting reading. Here, for example, is one from a young minister who is working in a mining district: "We began by singing a psalm or hymn, then the leader called God's help, praying every day the same invocation, 'Lord, teach us to pray.' Then we read the Scripture as in the programme, and after I had dealt briefly with the subject and we had sung, we bowed down to pray. At the very first meeting no one prayed aloud except the leader; next day, however, two others joined; there were some who tried to pray—some the first time in their lives. This was the first prayer week held in the congregation." One can see from the letters that all have experienced a real sense of blessing from this time of communion, and it is also a matter of interest that I am now able to send you a cheque for £5 10s. 0d. as the contributions from the various places towards the foreign mission work of the Alliance. For an area which hardly ever sends anything to foreign mission work, or at least has had little education in foreign mission aims, it is gratifying to see this response. The meetings in Cluj were very well attended every night, and the Hall of the Theological College was filled every evening and chairs brought in. It was specially interesting to find representatives of the Reformed Church, Lutheran, Baptist, and Transylvanian Workers' Union all united. On the Saturday night, when our topic was Home Missions and Jewish Missions, some of the audience prayed in Rumanian; the Rumanian Baptist Minister was one of the leaders on that occasion. The Week was opened by Bishop Makkai, who spoke on the text "Ye shall be witnesses," and I am sure that many during the week got a new idea as to the possibilities and power of prayer. We rejoice that we have been able to unite with brethren throughout the world, and we wish for you and all working with you much blessing in your labours.

DARTMOUTH

The Week of Prayer was observed here with great success and blessing. It was really united—Church of England, Baptist, Congregationalists, Wesleyan, United Methodist, Primitive Methodist, and Salvation Army all joined in. The meetings were well attended.

GOOLDVILLE, N.E. TRANSVAAL

We have been privileged once again to join with "the Saints in Christ Jesus" in holding the Week of Prayer. As missionary here in this dark and heathen region "full of the habitations of cruelty" it fell to me to conduct the meetings and this I did in the Venda tongue, the people being of the Venda tribe whose origin is involved in great mystery so that only guesses can be made by those who take interest in the question. We have had better attendances in previous years but this was, I take it, rather a gain than a loss, as there was greater concentration and greater intenseness. I must explain, however, that the season is one of incessant labour in the mealie fields of the people, and having passed through several seasons of shortage there is urgent need that all be done to take full advantage of the good rains. Many thus grudged the time spent in the meetings considering that they did well in attending as usual the early prayer at 5 a.m. in the Church. This, as I explained to them later, is a short-sighted, narrow, selfish, unblessed view to take and entirely unworthy of Him Who gave so much time in His busy fruitful life to the exercise of intercession and communion with the Father. The subjects in the arranged programme were found to be eminently suitable and suggestive, and brought us into touch with many fellow-Christians and fellow-labourers in other lands and in other conditions. On the Friday we had as usual many school-children, and as a result six big boys and girls subsequently decided for Jesus and joined the Candidates' Class. Indeed when I concluded my address to them on the words "Create in me a clean heart, O God," some 45 boys and girls stood up to express their desire for a clean heart, and I then exhorted them to turn their desire into a prayer as David did. Summing up I think I can truly say: "We waited on God," waited with expectation holding on to the promise "They that wait in the Lord shall renew their strength"; strength for rightness of living, strength for continuity of witnessing, strength for unceasing service

and intercession for the coming of the Kingdom. God bless the Evangelical Alliance and all who hold the Head and keep the faith till we all "come into the unity of the faith."

HAIFA, PALESTINE

We had a very good Week of Prayer here in Haifa. At the opening meeting in the C.M.S. Arabic Church I was privileged to speak, the Pastor Fuhaiban presiding and translating into Arabic. The two passages, Psalm 103 and Ephesians I, were compared, and the call for a deeper gratitude even than that expressed in David's Psalm seemed demanded of us, who, as the Apostle Paul says, are blessed with all spiritual blessings in Christ Jesus. On Tuesday the meeting was held in St. Luke's Church of the Jerusalem and the East Mission. On Wednesday we had the gathering in our B.J.S. Mission Hall in the City of Haifa. Our Superintendent, Rev. S. B. Rabold, presided, and Mr. Zarub spoke on Nations. A number of Jewish believers and enquirers were present. Thursday's Meeting was held in St. Luke's, and our Missionary took the topic for the day. The fact that 1,000 Arabic Bibles had been bought for study at the fanatic Mahommedan University of El Azhar, Cairo, was mentioned; a great matter for praise. Mr. M. Sigrel spoke on Friday at the same Church on "Families, Schools and Universities"; while on Saturday afternoon the topic was "The Jews and Home Missions," and was dealt with at the Mount Carmel Bible School, Mr. Rabold presiding, and Rev. J. Fuhaiban and Dr. Royall, of China, giving messages. There was a real spirit of earnest prayer, and we still feel the blessing of it.

JOLO, PHILIPPINE ISLANDS

I just want to send this brief word concerning the Universal Week of Prayer. I saw a growing interest in prayer although the numbers were small. They managed to so arrange their work, and also deny themselves in other duties, to attend the prayer meetings. The time that these Filipino brethren spent in prayer did them much good spiritually. It encouraged me to see how they took hold in prayer.

KUSAIE, CAROLINE ISLANDS

Thank you very much for sending us the Topics for the Week of Prayer. We were much interested in the knowledge that these Topics were prepared on the Mount of Olives. They were translated and printed in the Kusaien language, as per enclosed copy, and were used during the Week of Prayer in the Kusaien Church and at our school. We hope we may again receive the Topics for next year in time to prepare them for the services here.

LIMERICK, IRELAND

The annual meetings held under the auspices of the Evangelical Alliance were conducted by Mr. J. G. Eberstein who is superintendent of the Southern Irish Branch of the Faith Mission. The opening meeting was well attended, and presided over by the Bishop of Limerick, who in his remarks struck the right note as regards Christian Reunion, saying that it was at these Evangelical Alliance gatherings that we felt our oneness in Christ and our nearness to each other. His Lordship stated that the only protesting Christian Church which had not identified itself with the movement for Christian Reunion was the Roman Catholic Church. Each meeting was presided over by a different clergyman representing the various denominations in the city. In addition to the evening meetings Bible readings were given on three afternoons, and a Children's meeting was also held, all of which were very well attended. The addresses were chiefly for Christians and dealt with the Spirit-filled life which is a triumphant life in Christ. After each address several led in prayer remembering the subjects on the Alliance programme. On Friday night at the close of the meeting Mr. Eberstein announced that there would be a short after-meeting for prayer. We were surprised to see about eighty persons remain, and our hearts rejoiced on hearing so many short earnest prayers offered. Several have testified to having received help and have been much encouraged and are longing for a series of similar meetings.

NAGPUR, C.P., INDIA

Just wish to report that the Week of Prayer was observed here in Nagpur from January 6th to 12th, 1929, according to the programme received from you, for which we desire to thank you very much. We were conducting two meetings simultaneously, one in the English language and one in the vernacular, and great interest was shown in both services, and I am sure that such services will henceforth be held regularly, and cannot but do good in drawing the different Churches closer together. This year we were only the United Free Church of Scotland and our own Methodist Episcopal Church who united in these services, but we hope another year that the Church of England will join with us.

RANDA, NORTHERN NIGERIA

We observed the Week here at Randa. Our natives are yet very far behind in their knowledge of the outside world, but we were able to bring the thoughts before them in the simplest form, and some of the prayers quite followed the suggested topics. We feel it a privilege to join with so many in prayer at the beginning of the year.

SAMANA, DOMINICAN REPUBLIC

Perhaps you may be interested to know that I arranged for the Week of Prayer to be carried through here this year as was the case last year. There is a small branch of the African Methodist Episcopal Church in Samana, and with them our people united in the prayer meetings, which were held alternately in the two Churches. Many attended, and I feel sure that meetings of the kind help our Protestant witness in a town like this. We used the programmes to advantage, and as long as I am here we shall make it an annual feature of our work.

TURKS ISLAND, B.W.I.

We must first thank you for the kind and generous invitation given; this enabled us to share in the larger and abiding benefits which came to those who took part in the recent "Week of Prayer" services. Our number is small, but we endeavoured to carry out the outlined programme to the best of our ability. We began on Sunday the 6th and continued throughout the entire week holding morning and evening services each day except on Saturday evening, Tuesday morning, and Wednesday morning and evening we appointed leaders who gave brief addresses on the subjects outlined in the programme. Friday evening we held an Expression Meeting. Ten persons boldly testified for God. It was a season of real inspiration. We closed on Saturday morning with the observance of the Lord's Supper. Twenty-eight persons drew near and communed in "Remembrance of Him." Of this number three were members of our neighbour, the Methodist Church. Our total attendance for the week was 761. Very pleasing!

JAPAN

CHIBA

We, the members of the Chiba Methodist Church, observed the Week of Prayer by holding meetings every night at the different members' houses in turn. The average attendance was nine.

HIROSHIMA METHODIST CHURCH

We followed the printed Programme as usual and held Prayer Meetings each evening except Wednesday at the houses of the different members in turn. The average attendance at these meetings was fifteen. On Wednesday evening we had a United Prayer Meeting at the Episcopal Church here with fifty present.

KUMAGAE

We here met together every night during the first week for prayer at the different members' houses in turn. The average attendance was 10, and the meetings were exceedingly blessed times.

MIYAKONOJO

It is a splendid plan to have prayer offered to God at the beginning of the year by all believers in Christ all over the world, and for many years it has been the custom of our Church to keep the Week of Prayer. As a new experiment, we this year gathered either at the houses of those who live a long way from the church, at those who had only newly got houses, or at homes most of whose members are not yet Christians. Every meeting we had was blessed and all those present prayed and thanked God. Some of those present had walked three or four miles along lonely roads to get to the meetings. One who was only baptized about two weeks before, offered a most beautiful and earnest prayer. We prayed for more than two hours each evening, and had an average attendance of 20. We are most thankful that the blessing came down every time in showers.

MIZUSAWA, RIKUCHU

We have held the Prayer Meetings one night at the church, and on the other nights at the members' houses in turn. Most of those present were either young men or young women. The average attendance was 17.

ICHIKAWA, YAMANASHI KEN

In accordance with the Programme we observed the Week of Prayer by holding meetings at the houses of the church members in turn. At each meeting our pastor spoke on the topic for the day, and then all the members prayed one after the other. The first night 35 were present; the second night 28; the next 34; the fourth 24; the fifth 32; and the last night 39. Of these there were 13 who were out at every meeting.

KURE

The four churches here held United Prayer Meetings every night during the week. About forty were present each time.

KYOTO

The Christian workers in this city banded together to observe the Week of Prayer and held United Prayer Meetings in the Baptist Church, the Kyoto Church, and the Kyonan Church in turn.

ODATE METHODIST CHURCH

The average attendance at the Week of Prayer Meetings held here varied between six and eleven. One young man decided at the meetings to devote his life to the service of the Lord Jesus and to become an evangelist.

SHINGU: PRESBYTERIAN CHURCH, WAKAYAMA, KEN

We here held early Prayer Meetings each morning from 6.30 to 7 at our church throughout the week. The average attendance was fifteen. We followed the printed Programme and prayed most earnestly, believing that our prayers would be heard by God, and that we should be blessed and sanctified. We hope this year to have a new vision of the Kingdom of God and to have new power for service.

YAWATAHAMA, SHIKOKU

We observed the Week of Prayer here by having Prayer Meetings at different believers' houses in turn. The first night 32 were present; the second 30; the third 33; the fourth 30; the fifth 39; the sixth 30 and the seventh 44. This year we had more blessed meetings than usual and every one who came seemed filled with the Holy Spirit and very earnest in their faith.

YOKOHAMA

Praise God! We have had very blessed United Prayer Meetings, as many as the denominations in this city banded together to observe the Week of Prayer Meetings. The attendances at these varied from 47 to 89.

The Vatican-and-Italy Arrangement

By J. W. POYNTER

THE recent agreement between the Pope and the King of Italy—as represented (or dominated!) by Signor Mussolini—seems to have come as a surprise to the public of England. To those, however, who have been following Vatican tendencies for some years past, it must have been well known that the Vatican was disposed for a settlement on terms of compromise. It has long been obvious that a return, not of the old States of the Church merely, but even of the city of Rome alone, to the Pope as its temporal ruler, is absolutely inconceivable. It would have meant the dismemberment of Italy; revolution; and armed seizure of Rome on behalf of the Pope. One might as well have talked of the conquest of France by the Republic of San Marino! A return of the old temporal power, then, was to all appearance forever impossible. The Vatican officials are no fools; so they must have realised the state of the case. When, however, any one realises that he cannot recover all he lost, if he is sensible he will set about considering whether he cannot find a way to recover as much of it as may be possible.

For example, as long ago as in 1911, Cardinal Bourne, the English Cardinal—who is known to have very considerable influence at the Vatican,—made a striking speech in which he differentiated carefully between the temporal power, as it used to exist, and the "spiritual independence" of the Papacy. The argument was this: It is absolutely necessary for the Papacy, if it is to fulfil its religious mission properly, to be clearly and visibly free from domination by any civil government; but such a condition might be fulfilled without necessarily restoring the old States of the Church, although some form of temporal sovereignty is indispensable.

The fallacy of such reasoning is in its assumption that a verbal recognition of temporal sovereignty necessarily implies independence of, and freedom from domination by, civil powers. Many nominally independent States have been dominated by other powers. Take the condition of affairs, for example, which has now been created by the arrangement with Mussolini. A tiny, indeed, infinitesimal, State (the "Vatican State") exists, surrounded on all sides by Italian territory. It has been created solely by an agreement between Italy and the Pope, and the treaty has not even been registered with the League of Nations. No powers, except Italy and the Pope, are parties to the arrangement. Obviously, then, its continuance depends on the goodwill of Italy. If Italy repudiated it, the Pope could do nothing but resume his old attitude of protest. Other powers, or the League of Nations, could not be asked to intervene, for they were not consulted in (or, at any rate, were not parties to) the arrangement.

The settlement, then, in no way increases the "spiritual independence" of the Pope. He depends, for the continuance of the arrangement on Italian good-will. He is neither more nor less free than he was before. As a matter of fact, this idea, that temporal sovereignty is necessary for the spiritual freedom of a religious organisation, is a fallacy. A petty, practically unarmed "State," surrounded by the territory of a powerful State armed to the teeth, is physically dependent on the latter. If, then, the small State can act freely, it follows that its freedom does not require temporal sovereignty. In fact, in the Middle Ages the freedom of the Popes was more interfered with than it was after the "Italian occupation" of 1870. Was Boniface VIII. free when Philip the Fair of France seized him and consigned him to captivity: in which he died? Was Pius VII. free when imprisoned by Bonaparte? Was Leo XIII. less free than they?—Leo XIII., who, deprived of temporal power, yet issued encyclicals on every conceivable subject, and governed the Roman Catholic Church more freely than any Pontiff had ever done before.

The more I study the terms (as so far known) of this arrangement between Pope Pius XI. and the Fascist *régime* in Italy, the more I am struck by its air of unreality, so far as it recognises the Papal temporal sovereignty. The Pope is just as much, and just as little, a temporal sovereign now as he was before. Before the arrangement,

ambassadors were accredited to him; he had his own (small, but real) armed guard; he was crowned with a triple crown, signifying temporal as well as spiritual rule. *Now* an arrangement is come to without any international sanction, and dependent on the continuation of the goodwill of the Italian Kingdom. Where is the real difference? It all seems very unreal.

I think the real difference is not in the recognition by Italy of Papal sovereignty, but in the *Concordat* with which that recognition is accompanied. It is the Concordat which matters!

This, indeed, has been made quite clear by definite statements of the Pope himself. On Wednesday evening, February 20th, the Pope gave a reception to the staff of the Catholic University of Milan. At that reception he gave an address in which he said (see *The Tablet*, London, February 23rd, pp. 265-6):—

"The treaty concluded between the Holy See and Italy has little need of justification either at home or abroad, because it has with it something even more important and definitive—the Concordat. And the Concordat not only explains and justifies, but also recommends, the treaty. The Pope had determined that the Concordat should have this function, for from the very first he had made it a condition *sine qua non* of the treaty. In this desire he ought to say that he has been nobly and abundantly seconded by the other side. If the treaty had no other end than that of regulating the absolutely necessary terms and sufficiently definite conditions essential to the Holy See and the Roman Pontiff, with which by Divine Providence he is invested, by whatever name he is called and in whatsoever time he lives, he cannot be the subject of another, and that end cannot be obtained (at least in the present stage of the story) if the essential condition of sovereignty is lacking—that is, a certain measure of territory: what would be the result of such a treaty in a country reduced to the state to which Italy had been reduced by so many years of mismanagement, spoliation and subversion of every kind? . . . To heal the conditions the Concordat was necessary."

A Concordat is an agreement between the Papacy and a civil government for the regulation of the religious affairs of the country ruled by that civil government. The Pope, then, would not have entered into the treaty, by which Italy recognised his temporal sovereignty, unless at the same time Italy agreed on a Concordat regulating the religious affairs of Italy. The Pope made that a *sine qua non*. It was "more important" than the treaty which recognised Papal sovereignty. When, then, people think (as I think, for one) that that treaty itself has an air of relative unimportance, we must seek for what is the main reality in what has happened. That main reality is the Concordat, by which religious affairs in all Italy are to be ruled. Let it be remembered that from 1870 till now, the laws of Italy as to religion (even after the establishment of Fascism) have been on lines dictated by a condition of affairs in which the State largely ignored the canon law of the Church. Under the new arrangement canon law is to be enforced by the State as never before. This is a great victory for the Papacy, and is the real importance of the pact.

Of course, it will be impossible to enforce canon law in its entirety. That law presupposes a condition of affairs in which there is no toleration at all for any but Roman Catholics. The Council of Trent (session 7, canons 4 and 8 *de baptismo*) said, "If any one says that baptism, when administered by heretics in the name of the Father, Son, and Holy Spirit, with intention to do what the Church does, is not true baptism, let him be anathema"; and, "If any one says that the baptised are free from all the precepts of Holy Church, either written or delivered by tradition, so that they are not obliged to observe them unless they will submit to them of their own accord, let him be anathema."

Thus, canon law regards *all baptised persons* as subject to its coercive jurisdiction. Moreover, how does that canon law regard any Roman Catholic who joins another denomination? "If they shall join, or adhere to, a non-Catholic sect, by the very deed they are deprived of reputation" (*Si sectae acatholicae nomen dederint vel publicè adhaeserint, ipso facto infames sunt*; literally, "they are infamous") *New Code of Canon Law*, 1917, canon 2314, par 3.

Again, in regard to literature, Rule 45 of the *Index of Prohibited Books* is, "Books condemned by the Apostolic See are forbidden throughout the world, and translations also are forbidden." The rules of the *Index*

are extremely stringent in forbidding reading or publishing anything against the Church; and they are to be—according to canon law—operated by such methods as secret denunciations.

Signor Mussolini has now expressed his mind as to how the Concordat shall be worked. In his speech moving the adoption of the Bill ratifying the agreements with the Vatican, he said (see *Glasgow Herald* report, March 15th): "The Concordat inaugurates a *régime* of concord and collaboration in place of one of confusion and conflict between State and Church. . . . By the Concordat the Catholic Church is assured the free exercise of its spiritual powers and it secures a position of especial prestige only in view of the fact that Catholicism is the official religion of the State. But other forms of worship already practised in the State retain their full liberty." Moreover, Signor Mussolini also said: "One must not forget that the Italian State—which is the Fascist State—has not abandoned any part of its sovereignty, neither need one fear that the Concordat will revive in Italy a mentality of the Middle Ages inconsistent with modern times."

Now, these declarations are not in accordance with the principles of Roman Catholic theology. The *Duce* favours Roman Catholicism because it happens to be the religion of most Italians. On that principle, he would favour Islam in Afghanistan, Greek Orthodoxy in Greece, Protestantism in England, Shinto in Japan, Confucianism in China. What, however, is the principle of Roman Catholic theology on this subject?

"Let us examine," said Leo XIII. (encyclical On Liberty, June, 1888), "that liberty in individuals which is so opposed to the virtue of religion, namely, liberty of worship, as it is called. This is based on the principle that every man is free to profess as he may choose any religion or none. . . . If it be asked, however, which of the many conflicting religions it is necessary to adopt, reason and the natural law unhesitatingly tell us to practise that one which God enjoins [the Pope, of course, means only Roman Catholicism] . . . Wherefore, when a liberty such as we have described is offered to man, the power is given to him to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as we have said, is no liberty, but is degradation, and the abject submission of the soul to sin."

Where, then, Signor Mussolini says Roman Catholicism is to be favoured "only because it is the official religion," he states a principle which would justify favouring any creed whatever if the majority held it; a principle opposed to Roman Catholic principles, which say Roman Catholicism should be favoured *because it is true*. When, moreover, Signor Mussolini says other creeds shall be free, he states a principle denounced, by the Church, as "degradation: the abject submission of the soul to sin."

True, the Roman Church recognises that toleration is necessary in certain circumstances; but its reasons for that recognition are clearly stated by Leo in the same encyclical: "God Himself, in His Providence, though infinitely good and powerful, permits evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not ensue. . . . Human law in this must endeavour to imitate God. . . . But, to judge aright, we must acknowledge that the more a State is driven to tolerate evil the further it is from perfection; and that the tolerance of evil which is dictated by political prudence should be confined strictly to the limits which its justifying cause, political welfare, requires . . . . Although, then, in these abnormal times, the Church usually acquiesces in certain modern liberties, she does so not as approving them as such, but as deeming it expedient to allow them till in happier times she can exercise her own liberty."

By "evil," of course, the Pope means anything opposed to Roman Catholic teaching; for that Church claims to be the one and infallible teacher of God's law. If, then, Italy is to be a genuine "Catholic State," it must regard anything opposed to Roman Catholicism as definitely evil, and to be tolerated only unwillingly; moreover, it must aim constantly to make that toleration less and less. Signor Mussolini says: "Neither need one fear that the Concordat will revive in Italy a mentality inconsistent with modern times." One can only say that, if no one need fear that, then there will *not* be "a *régime* of concord and collaboration" between the State and the Roman Church. Such complete collaboration would necessarily tend towards mediævalism more and more.

"Witnesses unto Me"

A Solution for Evangelical Disunity*

By the Rev. BRYAN W. ISAAC

(Church Pastoral Aid Society)

THIS subject touches the heart of our Message in what may be called the Home Mission problem. I am thankful to say we see signs of God's working in many directions, and a longing for a deeper spiritual life, and a fuller realisation of God's purpose.

We turn our thoughts to those basic springs of Christian life which are the same in every age and in every land, and we think of ourselves as a home base for Missions abroad. It was Robert Speer who said that the strength of the heart-beat determines the strength of the witness for Christ in the far-flung outposts of our work, and the suggestions given to us for thanksgiving and prayer to-day take us back to the centre of all Christian life and experience.

We are bidden to thank God for the witness of the Jews in the first century to the resurrection of our Lord Jesus Christ. By the Resurrection, however, is implied the fact that Christ had previously died. In the New Testament the Resurrection is never separated from the fact of the Death of Christ. True, it was the risen Christ Who said, "Ye shall be witnesses unto Me," and it is essential that the truth of the risen Christ should be constantly in our minds. There are those whose ministries have been revolutionised when they have come to realise that they are dealing with a living Christ. We remember, for instance, how the late Dr. Dale, on the morning he realised it for the first time, called his servants together to thank God that Jesus Christ was really alive, and, subsequently, never allowed a Sunday to pass without having a Resurrection hymn in the Sunday morning Service.

I would, however, remind you of this other thought, that the early Christian Jews who laid such strong emphasis on the fact of Christ's Resurrection laid emphasis also on the fact that Jesus Christ died. Our Lord Jesus Christ Himself brought the two things together. He not only foretold His death which He should accomplish at Jerusalem, but that He would rise again from the dead. In the night in which He was betrayed He explained why it was He was going to die. "This is My Body which is broken for you." "This is My Blood of the New Testament which is shed for you and for many for the remission of sins." His death was for a great purpose, the remission of sins. After His resurrection, in His conversation on the way to Emmaus, He explained to His troubled disciples that His death was in line with the Purpose of God, as revealed in the Old Testament story, "Ought not the Christ to have suffered these things and to enter into His glory." The same night, in the upper room, He showed unto the assembled Disciples, His hands and His side. No doubt this would recall to their remembrance His last talk in the upper room before His crucifixion when He explained why He must die, and would give them the assurance that His "Peace be unto you," really meant peace through the Blood of Christ.

Again, when you think of him who is called the greatest of the Prophets, John the Baptist, and the witness he bore to Christ, it was this, "Behold the Lamb of God that taketh away the sins of the world," the Sacrifice of the Lamb. This drew the first Disciples to follow Jesus.

Again, think of those first leaders in the Christian Church: Peter, the apostle to the Jews, says, "Him Whom ye slew hath God raised up." Bearing in mind his own experience, he spoke very definitely of Jesus Christ, Who "bore our sins in His Body on the Tree."

Or again, Paul the great apostle of the Gentiles, links together the same two thoughts. "I delivered unto you first of all, how that Christ died for our sins, and rose again according to the scriptures."

* Address given during the Universal Week of Prayer on Saturday, January 12th, the subject for the day "Home Missions."

Once again you have the beloved disciple, John, who speaks of Him as "the Propitiation for our sins," and who also speaks of the living Christ "Who is alive for evermore."

It is clear to all of us that the early Christians definitely bore witness to those two sides of Christian truth; would to God the witness was as clear and as prominent in the teaching of all Christian teachers to-day. We should not have been landed in the difficulties in which we find ourselves in the Evangelical section of the Church had these two facts been kept prominently to the forefront. Bishop Gore has said more than once that he felt the Evangelicals in the Church were losing that which had made them Evangelical, they were losing their doctrine of the Atonement. That doctrine is of deep importance in the work of winning souls for Christ, whether in families, or schools, or parishes. Everywhere men need to realise that Christ died for their sins, and that He lives to save them from sin's power.

In the early Church it was not only official leaders who bore this witness to Christ. Those who were used mostly to win souls were the ordinary rank-and-file Christians of the Church, if we read our New Testament aright. In the eighth chapter of Acts we read that not only did the apostles give witness, but the whole body of the Christian disciples. "They were all scattered abroad *except the apostles*, and they that were scattered went everywhere preaching the word, and a great number believed and turned to the Lord." Men took knowledge of those early Christians that they had been with Jesus, and it was because of that that multitudes were added to the Church.

Is there not a need that we should pray that the days of large ingatherings may come again to the Christian Church? I believe there is. It is one of the greatest things for which we have to pray. I am perfectly certain of this: that in many of the parishes associated with us, and we have some twelve hundred definitely associated with the work of the Church Pastoral Aid Society, in those parishes where men are putting the preaching of the Gospel of the Lord Jesus Christ in the very forefront of their teaching, alongside this ministry of prayer, God is giving His blessing in a remarkable way. Let us then give thanks.

But when we think of the paucity of men in our congregations, when we think that during the last twenty years we have lost one and a-quarter million children from our Sunday Schools, we must see that these are not signs of a growing Church. Again, we have to remember that eighty per cent. of the children who leave our schools at fourteen years of age never join the Christian Church. This suggests great weakness in our witness for our Lord Jesus Christ. Is there not, then, a need, is there not a call that we should humbly confess our sins to God?

Yet we believe that, in answer to our prayers, God will send forth men who will go out and work among the multitudes, who will have the great joy of leading many to a saving knowledge of Jesus Christ.

I have been in touch with a clergyman who has just left for a new parish. In his last church, during eight years he saw his church transformed in a parish of eleven thousand people. He began with an empty church, and left it full. In the last two years of his ministry he had the joy of seeing five of his people accepted for service overseas to carry the message to other lands. I know another clergyman in a large working-class parish in Lancashire who at present has ten men training for the Ministry who have been won for Christ in that parish. Men can be won everywhere, for God is no respecter of men or places.

How then can it be done? I would ask for prayer that God will help our Evangelical leaders to think and pray as to how they can get the message for which the World's Evangelical Alliance stands into the forefront of all their teaching. We must give ourselves wholly and unreservedly to preach and live the Gospel of our Lord Jesus Christ as we have received it. Men will always learn of Christ from those whom they see living to be like Him. I think of a man at Cambridge who was won for Christ through seeing his college professor at prayers in Trinity College Chapel. Again, I think of a working men in Lancashire talking to his vicar one day in the street when a curate, who could not preach, passed on his bicycle; the working man exclaimed, "There goes a man of God if ever there was one." That curate by his life, was winning others to Christ. Again, I think of a parish on Tyneside where a lady is working splendidly among the roughs. In two years between sixty and seventy people in that parish were definitely converted to God as a result of the

ministry. When I asked a working woman, with marks of sin still on her face, how she had been brought to Christ, pointing to this worker she said "She did it, sir, she did it." There was Christian witness given by a godly woman going in and out of the homes of the people.

But it is not sufficient that we ourselves do this work, we must train the people in our churches to do it. We need to help them to realise the primary importance of winning souls. The work indeed is His, and He will work in answer to our prayer and faithful witness to Him.

The most successful churches I know are those where the Prayer Meeting is strong. I think of two at the moment: one in a parish in South London, where a Prayer Meeting is held at 7 o'clock in the morning. It is attended by University graduates on the one hand, and by factory workers on the other, and there is a blessed soul-saving work going on in that church. The other is in a working-class parish of eleven thousand people. Once a month visits are made from the church to every home in the parish, and a definite Gospel message is left behind. The vicar has got his communicants together, and they go out and help people to realise that God cares. Speaking to me one day recently, the vicar said, "our people value a spiritual ministry, I never have difficulty in getting fifty or sixty to a Prayer Meeting."

We need to realise more and more, in all our work, our continual dependence on God. We are so inefficient. "Why could not we cast him out?" said the disciples of old. We wonder why it is that we get so little forward in our work for God. We need to remember the Master's answer, "Because of your unbelief," lack of faith in God is responsible for much weakness. "This kind goeth not out but by prayer." We do not pray sufficiently earnestly and definitely. We need to bring all our concerns to God. We need also to pray more and more that the power of the Holy Spirit may descend upon each one of us, that our witness may be more effective for Him. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Let us see, then, that we place our witness where the disciples placed theirs, in the Cross of our Lord Jesus Christ; Christ died for the sins of all men, and He lives to save men by His Power. *Then*, we believe the Kingdom will come with power in thousands of hearts in answer to our prayers and our witness.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is now of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"*The World's Evangelical Alliance (British Organisation).*" The following form may be utilised:—

Proper Form of a Benefaction to the Alliance by Will

Form of a Bequest of a Common Legacy

I give and bequeath to the Treasurer for the time being of the World's Evangelical Alliance (British Organisation) the sum of *Pounds free of duty for the general purposes of the said Alliance, such sum and the duty thereon to be paid within* *calendar months next after my death. And I declare that the receipt of the Treasurer for the time being of the said Alliance shall be an effectual discharge for the said legacy.*

(The Form must be duly signed and in the presence of two witnesses, who must each add their signature in the presence of each other).

Reunion Notes.

Rome and Italy At first sight it seems strange that the outstanding ecclesiastical event during the past two months should have been the Lateran Treaty and Concordat between Italy and the Vatican. Our Lord definitely declared that His Kingdom is not of this world, and the greatest—numerically—of the Churches, that profess to follow Him, deliberately enters into an agreement with a secular Power to give the Church, not an Ecclesiastical, but a Secular status, and to enable the Church to carve out of the Kingdom a piece of ground that will confer on the Church all the privileges of temporal sovereignty—the right to have its own Post and Telegraph Offices, its own Army and Diplomatic representatives and to have immunity within its borders from all outside interference. Here we have the kingdom of this world enthroned in the Pope-King, and he who calls himself the servant of servants and the follower and successor of the Fisherman has all the pomp and trapping of earthly sovereignty. We may have been wrong, but we have held that the plea of the Pope, that he was the Prisoner of the Vatican, added to his prestige and the sympathy with which he was regarded by his people. Sentiment goes a great distance in religious matters, and the fact that the Pope was confined to the Vatican and governed the Roman Church as a Prisoner won for him emotional support that meant a great deal.

The Possible Papal Gains It is argued that now the Pope is free and able to act without restraint, he will have more power in international affairs. We doubt it, for whatever powers he exercises have their roots, not in physical, but in moral prestige. Jealousies more easily arise. Already there are signs that Spain is uneasy because her position as the chief Roman Catholic power in full sympathy with the Vatican has been lost. France, too, thinks that the Vatican may withdraw from her the traditional protectorship of the foreign Missions, and elsewhere there are murmurs that now the protection of the Vatican State rests in the hands of Italy, that Kingdom will have a special influence with the Pope. Certainly from the diplomatic point of view the representatives of the Vatican—called Nuncios—will have a regularised position, and it remains to be seen how many of them will be given the traditional position of Deans in their respective Capitals. The Pope will have all the international privileges of an independent Monarch or Head of State, and the new mundane conditions, arising from the establishment of the League of Nations, create a factor that no one can yet accurately appreciate. A statement has been issued that the Pope will not seek membership of the League of Nations. This may mean that his advisers believe he will have more weight outside, in influencing its policy, or that when the time comes he may seek admission at the invitation of some of the Powers. It cannot be forgotten that the League strives to carry into effect much of what the Vatican professed to do in the Mediaeval days, and that ordinary membership of the League would involve the subordination of rights it claimed for itself to the collective rights of the League.

The Concordat The Concordat is a Treaty made by the Vatican with reference to the management of the religious affairs of a Roman Catholic Nation. It is a concession in theory by the Papacy that a State is able to have certain powers and rights when the Roman Church is the State Church. The Lateran Treaty had an impingement on the affairs of the world states as a whole—the Concordat was a settlement of what the Pope required Italy to do in order that Italy might have the moral support of the Vatican. It may be said that the Concordat caused Italy to settle the Vatican question. There are strong grounds for believing that Mussolini, by securing the support of the Vatican, has greatly strengthened his hold on Italian life. The union of the two autocracies, that of the Pope and that of the Fascists, has secured for the Duce what he needed—a permanent centre in every parish that would rally to his

support. The making of Roman Catholic teaching compulsory in all State Schools implies the training of the children in the twin principles of Vaticanism and Fascism. The proclamation that Roman Catholicism is the religion of Italy means that Rome secular and spiritual will govern in the same direction, and the acknowledgment of Canon Law as having vigour in Italy carries with it considerable rights of the Church to intervene in domestic affairs. Even now no one can tell how far this will extend. Are all those who have been baptised in the Roman Church subject to the claims of Canon Law all their life? Does this mean that they cannot marry save under the Tridentine conditions, as otherwise their marriages will be null and void? Does it mean that all who have been baptised in the Roman Church and die in their minority must be buried by the Roman Church? On these and many other points no definite answer has been given, and even if given to-day there is no security that the same reply will be given in the future.

The Concordat and Religious Liberty! The Duce maintains that the Concordat does not aim at re-establishing the Middle Ages and a mass of old conditions incompatible with modern times. He also says that the pre-eminent position given to the Roman Catholic religion is not to diminish the full freedom of persons practising other religions admitted by the State. This is an improvement on the Spanish distinction between State Religion and Tolerated Religion—for the Spanish system implies that the very moment it is convenient to destroy what is tolerated, it will be destroyed. But everything depends on interpretation and we should like to know what will be the position of Roman Priests and Nuns who leave the Roman Church and wish to marry. In Spain they cannot be married and their marriage is considered unlawful. Will they have this right given to them in Italy? Here again we do not know and wonder what may happen. Of course Signor Mussolini says that Rome given special privileges does not necessarily mean Rome impervious to new ideas and the currents of Modern Thought. Visions of the Syllabus with its declaration of the incompatibility of the Roman Church and the Modern State rise before, and, as in everything connected with the Roman Church, the position that will be taken depends entirely on the circumstances of the moment and how far it may be expedient to enforce the inherent claims of the Papacy. All interested in Italian Evangelisation must watch carefully the course of events if the Liberty asserted by the Duce is to be a real possession.

Rome and Malta Malta is a British self-governing Colony. Malta has a large Italian-speaking population which largely looks to Italy as its native home. Rome has in Malta her own way as the recognised religious Church of the people and has made again and again claims to be the supreme authority in many matters that are usually the right of the Modern State to control. There is no civil marriage in Malta and the Legislation of the Council of Trent governs marriages. Recently a dispute arose in a Maltese Monastery and one of the Monks was ordered to go to Italy. As a British Citizen he refused to be deported without his consent and the Prime Minister of Malta—a Roman Catholic Englishman—refused to allow him to be forcibly deported. This led to an outcry and an appeal was made to the British Government to ask the Pope to send an Apostolic Mission to Malta to investigate conditions and report. Whatever may be thought of the right of the Roman Church to govern and discipline its own officials, and we have no wish to deny this, a very great difference exists between governing and disciplining and ordering a man to leave one country for another and insisting on his so doing whether or not he wishes it. We have no knowledge of the decisive facts in this case, and confess we feel uneasy that in a purely ecclesiastical matter the British Government should appeal to the Pope to send a delegate to determine the rightfulness or wrongfulness of actions that cause pressure of an improper kind to be brought to bear on a British subject. History teaches us that we must be very careful lest by admitting the right of the Roman Church to decide matters that have a double bearing, we may very easily foster interference with the just rights of the State. We desire peace, but peace may be bought at too high a price.

A Strange Assertion A Westminster Cathedral Dignitary pleads that the one man in England who has no religious liberty should have it restored to him as of right. And that man turns out to be our most gracious Sovereign Lord the King who is bound to be a Protestant and holds his throne by reason of his adhesion to the teaching of the Protestant and Reformed Faith. It is said that his religious Faith is dictated to him and that therefore he cannot be considered to enjoy religious liberty. Stress is laid upon the fact that he has an hereditary right to the Throne and that this right is denied when he cannot change his creed. Such is the speciousness of Roman Catholic advocates, that they cannot understand that the right to the Throne has been limited and accepted as such, by the fact that the Monarch must be a Protestant. If he is not a Protestant *ipso facto* that right does not exist, and if he declines to continue in the Protestant Faith he breaks the conditions under which he holds the office. As well ask a Cardinal to continue his position in the Curia when he has renounced the Creed of Pope Pius IV., accepted a position as a Minister of the Protestant Church and spends his strength in writing anti-Papal propaganda literature. There are limits to the blind credulity of the people and the Roman Ecclesiastic who by disingenuousness of argument—that is really ingenuous—it is so contrary to all good sense—greatly errs when he thinks that his special pleading will have the least influence on the mind of the people of England. We entirely agree with one statement, "It is for his Majesty alone, in the exercise of his freedom of conscience, to determine what that truth is, and not for others to dictate it to him." This he has done, but not on the dictation of others.

The King Those who have the best sources of information at their disposal are amazed at the recovery of the King from his most dangerous illness. More than once there seemed no hope of the life of His Majesty, and when despair had settled on the hearts of very many in the inner circle a change for the better occurred and His Majesty entered on the path to recovery. We have not the slightest doubt as to the cause of this change. Prayer, unceasing and continuous, ascended to the Throne of Grace that it might please our Heavenly Father to restore to health one on whom so much depended. Humble supplication that it might be in accordance with the Divine Will for the King to be given back to the Nation during the critical years that lie before us, in order that he may inspire us by his example and help us by his counsels. From the cottage to the Palace the people were of one mind. There was a sustained earnestness, united with a humble dependence upon God, for the blessing sought. We thank God for hearing and answering our cry to Him and continue before His Throne asking Him to maintain the steady improvement in His Majesty's condition until he is able once again to take his full share in the government of this great Empire.

The Atonement We are as well aware as most Christians of the difficulty of setting forth a full exposition of the doctrine of the Atonement. That which concerns God the Infinite, in His closest relations with man the finite, cannot be reduced to any formula. But we are convinced that Holy Scripture gives us the sole guidance of an authoritative character on what the Atonement stands for in the mind of Christ and of the Primitive Church. It must stand for the same now, if what it means to us is to be the same as what it meant for those who knew the mind of Him Who loved us and gave Himself for us. We wish to place no obstacle in the way of reverent enquiry into the meaning of the one Sacrifice for the sin of humanity, but we protest against the attempts to expound the fact by rejecting the plain meaning of the words of Scripture, substituting for them ideas that are the outcome of thought alien to the revealed will of God. We are told that the writers of the New Testament have transferred to Christianity thoughts wrongly associated with God by their belief in certain Jewish doctrines and the acceptance of certain terminology they rather hinder than help the apprehension of what Jesus Christ does and can do for men. And then it is said that this erroneous teaching comes from the ritual of the great Day of Atonement, in which it is suggested that the High Priest can bear the sins of the people. We are asked to abandon all the references in the New Testament to Our Lord bearing our sins, being made sin for us and His blood cleansing us from all sin and to hold a view of the

Atonement which robs it of sacrifice for sin, of any meaning of ransom, and of the awful meaning assigned to it in the Garden and in the cry from the Cross. This may be Modern Thought—it is not New Testament Christianity, and to accept it as true is absolutely impossible for any one who holds that God speaks to us through His Word and that Our Lord Himself and His immediate Followers knew more about the mind of God than men of this age. A Christianity deprived of its very core can have no saving power over the lives of men, and we are grieved that theologians who have ability should lead themselves into these divergences from the Truth.

The Flood It has long been the custom of writers to maintain that the story of the Deluge is a legend without any historical foundation. Many similar stories are found in the myths of primitive people and an account of the deluge somewhat similar to that in Genesis is contained in the Babylonian Tablets. We need to distinguish between a world flood and a flood that had the awful destructive effects described in Genesis, and it is the latter fact that has been so hotly disputed and emphatically denied. Mr. Woolley whose marvellous discoveries at Ur of the Chaldees fascinated visitors to the British Museum, has found ample proof of a great flood of unparalleled extent in that district. Many feet of water-borne clay separate two civilisations. The older civilisation had much that the newer civilisation did not possess, and destruction on a tremendous scale making a breach before ante and post deluvian life has been amply proved. Another investigator in a different district in the same land had made similar finds where fish not placed by human hands were seen lying in the mud. He was too retiring to face the criticisms that would have been levelled at him had he declared he had found proofs of the Noachean deluge. When Mr. Woolley published his results he at once confirmed them. Meanwhile a University Divinity Professor wrote to the Press advising caution in the acceptance of the conclusions drawn by Mr. Woolley. It is a painful sign of the times that when anything confirmatory of the historical truth of the Sacred Writing is discovered, immediately a warning is given that it must not be accepted until it is confirmed and made a matter of universal knowledge. Have we arrived at a stage in which those whose business it is to teach the Bible have learned to doubt every statement contained in it? We wish there was a little more faith and a good deal less scepticism in some intellectual circles.

Christ and Conscience In his Presidential Address at the Free Church Council the Rev. Thomas Phillips said that there are two things that matter in Christianity, Christ and Conscience—Conscience the stirring bud, Christ the rising Sun. There is much in this saying that gives us thought, for the bud will never ripen properly unless it enjoys the sunshine of the Sun of Righteousness. We are losing to-day the sensitiveness of conscience that makes it the true valuer of the events of life and of the decisions we have to make. The reason is not so much due to the rush of life, but to the absence of our seeking heat and radiance from the Sun which represents Our Lord. The popular reduction of Our Lord to a great Hero—a kind of Prometheus who brings fire to man from Heaven and asks the race to follow Him for the advantages He wins it, has done much to withdraw the gaze of men from Him and to seek to find the best they can obtain in organised philanthropy, as a substitute for Christian worship and devotion. We rejoice whenever we see good work done for the benefit of man, but the Gospel with Christ at its centre is a great deal more than a school of kindness. It is the linking of man with God that gives him the strength to overcome what is evil within him and enables him to go forth confidently in the fight against evil without. It is only as we worship the Christ that our conscience becomes the sure guide which warns us what we must not do—it is a sign post warning us off—whereas Christ gives us the example and the sense of direction which make us mighty because we are walking in His steps accompanied by His power.

The Ghosts that beset us Mr. Phillips went on to say that all through his ministry he has been troubled by the ghosts of criticism and modernism. "But for many years I have found that there are two ways of dealing with ghosts: one is to run away from them and hide in the tents of obscurantism, and the

other is to walk straight through them and to be an Evangelical on the other side." We do not know why a man should not be an Evangelical all round when he faces the ghosts that assail his faith. He who walks in the Sun has no desire to lose himself in caves, and he who goes straight forward, sure of his mission and convinced that his Captain is with him, has no fear what the ghosts can do. There is much wisdom in what Mr. Phillips said concerning the great Evangelical leaders of past centuries. "They often expressed themselves crudely and unguardedly, but they knew the grace of God and the needs of man, and it was in virtue of the gold in the midst of the quartz that they conquered, and I venture to predict that in the years to be, when the quartz will have been carried away, their undimmed gold will hold the market." We are too apt to forget that men can only clothe even the greatest thoughts in the language and outlook of their age, but when the Gospel is faithfully preached blessing comes. The difference between the mighty souls of the past and those who set themselves up as guides to-day, is that the men who have met in heaven countless souls won by them for the Master, had a Gospel to offer; too many to-day have nothing but empty husks to set before the hungry souls. We need to get back to the Gospel of redeeming grace—the grace of One who is both God and Man.

Authority and Authorities An eminent Continental Professor of Theology has said that the difference between him and a Prophet was "The prophet spoke with authority—the Professor with Authorities." Herein lies the weakness of much of our writing and preaching. It lacks the prophetic note of authority through a fervent desire to balance authorities and to come down on the side where the shout is loudest. It is this constant balancing which leads to hesitation, and hesitation, "if" and "perhaps" never led a soul any further on the way to God. The Supreme Authority for us is the Lord Jesus Christ, and we can only know Him in the pages of the New Testament. If men have an idea that the New Testament is a series of shreds and patches without any real connecting spirit and is something to be used with a trained discrimination which rejects the miraculous and explains away the definite, until nothing is left but a colourless meaning, then we may rest assured that the end of soul-winning and soul-building is at hand. We require a good deal more than authorities of the pedantic character to set before those who are out of the way. The prophetic note must be sounded by men under authority who speak with authority, and this can only be gained by close communion with the Master Who is a mouth and wisdom to His servants. If every man who occupies the pulpit and every teacher in our Bible Classes and Sunday Schools once grasped this fact and sought authority at the source itself, we should be at the starting point of a great Revival of Religion.

The Outpouring of the Spirit A writer in one of the religious papers lately said that we have made a great mistake by thinking that God is going to work in our way instead of allowing Him to lead us into His way. We have tried campaigns of one kind and another, we have placed our faith in Conferences, and we have striven to impress upon people that if only every one was as right and as much in earnest as those who lead these various efforts all would come right. And all has not come right. Organised religion has reached the trough of the wave, and nothing less than a miracle of grace can save it from the slow atrophy of decay. We have faith in the Gospel, and are convinced that it will win through in the end, but if we wish to see it crowned with the victory that God can give two things are vitally essential. One, the firm belief in its efficacy; the other a readiness to be led by Christ whither He would have us go. The outpouring of the Spirit will only come to hearts ready to receive it, and the Church of God as a whole must have this readiness. The mission must be undertaken by us all, no matter how humble our situation and condition, if the end is to be reached, and hope must not be placed in Conferences or in Plans of Campaign, but in the willingness of all to accept the guidance of the Christ to Whom they freely and fully offer themselves.

Union of Churches The Methodist Church has obtained the consent of Parliament to its proposals for union—a union that is based on the fundamental unity of those who come together in a great desire to do all that in them lies

to spread scriptural holiness throughout the country. In Westminster Abbey the Rev. W. Wilson Cash spoke with frank directness on the growing need of our facing at home the great urge of the Mission Churches for an outward expression of the inward Unity felt by them all. He quoted the words of a leading Anglo-Catholic, who said that Union with Rome and the East is of chief importance for Anglicans, and is most likely to lead eventually to the reunion of all Christians. He placed side by side with this the words of the Bishop of Bombay, who said, "Unless I am blind and deaf and incapable of discerning the signs of the times, it is with some Protestants that God is offering us the first partial reunion. I am content to be guided by the indication of the open door. The door leading towards union with some Protestants is much more of an open door than the door towards reunion with Rome. This is, I suggest, a clear indication of God's will for us." Dr. Palmer sees very clearly the tendencies in India, and is ready to follow the leading of the spirit of God. Mr. Cash concluded his remarkable sermon with the words, "The future of the Church depends upon its spiritual vitality. To refuse God's call is to bring upon us leanness of soul, to obey is to usher in a new day of life and power for the Church, for England and for the world."

The Free Churches and the Future

The Rev. S. M. Berry has begun a long discussion on the future of the Free Churches. He says that the Prayer Book controversy has shown clearly that the Protestantism of the nation is more deep seated than was imagined, and that this means that the Free Churches have a bright future before them if they are alive to their possibilities and avail of their openings in the right manner. He longs for the time when there will be a real united Free Church witness in the country similar to that about to be given in Scotland when the Churches unite. "The need of a great free presentation of the Gospel is felt by all serious-minded men and women in our Churches. They are heartily sick of that kind of unity which consists of adaptations and compromises and all the arts of the organisers of paper schemes." Something bigger and greater must be effected if anything worth doing is achieved. Cleverly he turns on the Free Church leaders the argument they so constantly urge on the political Powers by asking them to subordinate their own ambitions and ideas to the greater ambition and idea that are to be found in the League of Nations. What stops in the way of Church Union is Church independence among Free Churchmen, but if there be real and experienced unity of spirit, Church independence is the one thing that will most quickly disappear.

Lady Bates and the Home Secretary on Church Union

Lady Bates has put in a recent paper the notion of a bridge Church in a new light. "Is it a Church that lies between Protestantism and Roman Catholicism? A Church that has feet in both Camps? A Church whose foundations are built on Truth on the one side and on Error on the other? A Church embracing reformed and unreformed? A Mr. Facing Both Ways?" These are hard words but they are warranted by the use made of the metaphor which became so popular after the Lausanne Conference. Now we learn that Heiler, who was supposed to have called the Church of England a Bridge Church, meaning, thereby, where men of Catholic and Protestant outlooks could meet and discuss with understanding, denies that he has spoken of the Church of England as a pivot Church of this type. Others have spoken of the idea of a Bridge Church as an increasing platform where all who are vague as to what Truth means may assemble. Lady Bates looks forward hopefully to the time when interdenominational services may take place in every Parish attended by all the Ministers and at their close there should be an administration of the Lord's Supper. Like Lady Bates the Home Secretary lays the greatest stress on Intercommunion as a preliminary to Reunion. Until this takes place "the root of the matter has not been touched." Little by little all who give thought to Reunion find that there can be no real Union as long as one Church bars out the Members of other Churches from attendance at the Table of the Lord, which is the Table of all the Churches and of none in particular.

The Salvation Army

The Salvation Army High Council has separated after electing a new General — General Higgins. The whole episode of the

change of leaders has been accompanied by incidents that have given pain to the best friends of the Army. The Army has done a great work for God, and a greater work seemed to lie before it when the unfortunate controversy grew into a storm. We suppose that it is part of the price that has to be paid for democratic loud speaking through the Press, that incidents, which were minor, should have received great publicity and led to discussions on the motives that caused them to occur. Now that the ideal of organisation obviously wished by those who had been General Booth's lieutenants has been attained, it is for the new leaders to show that the work to which they have put their hands can be done better than in the past. The Army needs to return to its first love, and to remember that its chief work is spiritual salvation and not salvage in the philanthropic sense. We thank God for the thousands of consecrated men and women who are working in the Army and live for the triumph of its ideals. On them the future depends. From our heart we wish we could free the minds of men in high position in the Army and elsewhere from the delusion that it has pleased God to save men by organisation. Individual surrender to Him and faith in the Cross will alone bring salvation, and organisation is needed to utilise the spiritual life of men and women to the best advantage. It does not create that life. We are glad that the new General has sounded the spiritual note during his recent tour.

Sunday Observance The approach of a General Election brings with it the threat of an orgy of political speeches on the Lord's Day. We believe that the leaders of the three parties are all opposed to the utilisation of Sunday for campaigning purposes, but local conditions and the desires of candidates to make the most of their opportunities may be too strong for the leaders to restrain. Public opinion can alone bring about the end we all desire. Mr. James Brown, a Scottish Labour Member of Parliament, deplores the tendency to look on Sunday as an off day for pure secular pleasures. He does not think that restrictive legislation would be of benefit. Dr. D. M. M'Intyre believes, and he writes for Christians, that in Sabbath observance to-day the chief point to be observed is that there be first a willing mind. If this mind exists, everything will fall into its place and difficulties will solve themselves. The works of necessity and mercy that may be done on the Lord's Day must be of a character that are honest in their performance and not merely a class of occupation that is undertaken for personal luxury. We hope that all who value Sunday will write to the candidates for their constituencies, asking them to refrain from making use of the day for the advocacy of their cause. We are convinced that the great majority of candidates desire to have the day free from political oratory, but if one party uses it for this purpose, it will not be easy to prevent the others from so doing. If they will not do so personally, their supporters will in many cases follow a bad example.

Death of Bishop Walpole The home call of Bishop Walpole of Edinburgh has been a personal loss to many thousands who never saw him. He was popularly known as the kindest man in Edinburgh, and if there ever was a Bishop who delighted in quiet unostentatious service of his brethren, Bishop Walpole was that man. His books had in them that indefinable something which made their readers feel they were in contact with a pure mind, that gave of its best to the service of the King and found the greatest joy in worshipping the Risen Lord. His last work "Love Triumphant" is a meditation on the last week of Our Lord's Life followed by meditations on His Crucifixion and Resurrection. In his preface he tells his readers that for two years he had been unable to preach during Holy Week and had spent the time in a fresh study of its events. Before the third Holy Week came he had been summoned to meet his Master. Men of his type are the possession of all the Churches and their influence extends far beyond the border of their own denomination. His work lives and his books will be read with a fresh sentiment of love, now that their author is no longer with us.

Broadcasting We believe that Broadcasting has been a blessing to millions who have followed the Daily Services and have listened to the spiritual messages sent through the air. Our observation has led

us to this conclusion, and at one time we thought that the Sunday Evening Services would act as an excuse to a number of Church-goers to become "oncers" or not to attend the House of God during the Lord's Day. We were wrong in our forecast, for the Christian recognises that to be with one accord in one place worshipping God carries with it a blessing that cannot be experienced with earphones on the head or with a comfortable fire before the loud-speaker. The Thursday afternoon addresses this year on the Lord's Prayer reached the hearts of many who learned from them what Our Lord meant in the prayer of prayers. May the religious use of broadcasting increase instead of decrease and may it be richly owned by God is our prayer!

Rights of Conscience in Egypt

That self-denying and devoted work—The Egypt General Mission—has lately had experience of the power of Mahommedan law in the land where it works. A young Convert who was training in the Hospital to be a Nurse. She felt it her duty to write to her brother telling him of the change that Christ had wrought in her heart. Her younger brother visited her and urged her to return home and save her family from disgrace. She refused and the Police were called to intervene. The Police Superintendent decided that the girl had the right to choose for herself. Appeal was made to the Provincial Superintendent who supported the decision of his subordinate. Attempts were unsuccessfully made to kidnap her and when they failed, the Moslem Religious Law Court was invoked and on false evidence an order for her return to her family was made. The girl was not surrendered, owing to the character of the evidence offered, and then the Prime Minister was asked to see that the judgment of the Court was honoured. Acting under Consular instructions the Mission surrendered the girl, who refused sturdily to accept a husband provided for her. The Mission continued its efforts to free the girl, but the Moslem Law leaves them no opportunity of success although it is in conflict with the Constitutional Civil Code. An Appeal was lodged and the Court decided that the Moslem Law governs the case. The girl remains steadfast and the end is not yet. The incident proves the grave disadvantages under which Mission work in Egypt is conducted, but the Lord's servants are not discouraged. They ask for prayer for the girl.

Roman Catholics and the London County Council

We quote the following from the April issue of *The Literary Guide* and draw the attention of all our readers to the tactics employed by the Westminster Catholic Federation to seek to influence public bodies and, as always, with the secrecy which accompanies Roman Catholic propaganda. We think the information should be brought officially to the notice of individual members of the L.C.C., and attention is to be given to the matter:—

> A few days ago I was permitted—no matter how—to see a thick printed volume of correspondence which has passed between the Westminster Catholic Federation and the Education Department of the London County Council, on the subject of the history-books used in the Council's schools. In accordance with the well-known Catholic love of secrecy the volume is marked "for private circulation only," but in this question non-Catholics, of every denomination and of none, are vitally interested. It appears that for some time past the Westminster Catholic Federation have been in correspondence with the Council, and that they have submitted numerous detailed criticisms of the authorised historical text-books—criticisms which have received the careful consideration of the Council. No Rationalist needs to be told of the supreme importance of history in the educational curriculum, and we are all, doubtless, in favour of the revision of history-books in the light of modern knowledge and understanding. But it is difficult to see what qualifications the Westminster Catholic Federation can have for the task; indeed, some acquaintance with history leads me to suggest that Catholics are of all people the most unsuitable. And I suspect that it is because they feel that their reputation for impartiality and regard for truth is not above reproach that the Westminster Catholics have carried on their campaign with the minimum of publicity. Revision—by all means if it be necessary. But let us see that it is carried out in the light of day by competent and disinterested historical experts. In the present case the qualifications of the revisers are as obscure as the light in which they have worked.

Continental Evangelical Life and Work

Owing to the war and its aftermath, knowledge of the struggles of the Evangelical Churches of the Continent and of the march of events has not been general among Evangelicals of this country. This is a real loss, for in the past we followed most sympathetically all that was of vital interest on the Continent, and we are in danger of losing sympathy with the weaker Churches and overlooking what God is doing in lands that have a great part to play in the advance of the Kingdom of God. We therefore propose in EVANGELICAL CHRISTENDOM *to chronicle briefly what takes place, and to comment on movements of Evangelical Life and Thought in different countries of Europe. By so doing we hope to draw closer the bonds between us and the Evangelicals of Europe who share the Truth and Love common to the World's Evangelical Alliance throughout the world.*

Will Editors of Christian papers, etc., please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

The Lateran Treaty THE general consensus of the Continental Protestant Press is that the Lateran Treaty will not be a gain to the Church of Rome from the spiritual point of view in the European nations. The contrast between the Papal Kingdom of this World and the Gospel statement, "My Kingdom is not of this world," is so glaring that in the Twentieth Century it will deprive Rome of a spiritual prestige which she possessed as a great Church without a Temporal Kingdom. Her supra-national position was asserted, and that carried with it considerable weight even among those who did not belong to her adherents. Now Rome will enter as one among many, and her unique position will not be so deeply felt. It is impossible to have it both ways in this world. Rome has failed in the past by striving to be above the States and to be among the States at the same time. This fairly represents the outlook of many Foreign Evangelical journals.

The Waldensians and the Concordat The Waldensian Organ *La Luce* of March 13th contains an article, reprinted from a Secular Turin paper, 'The Concordat and Protestants in Italy." The importance of this article is due to the fact that it must have been passed by the Censor and therefore may be considered to reflect the view of the Italian Government. The character of the article may be judged from the concluding paragraph: "The Concordat does not regard and does not touch the position of the Italian Protestant Churches by placing in front of them the Catholic Religion in that superior position which it has the right to hold owing to its character and the will of the very great majority of the Italian people which firmly believed in it for so many centuries." We have read the whole article which is unsigned and may or may not be an official State pronouncement.

The Concordat & Marriages On this subject the Article says the matter is very simple as for Protestants there is no Sacrament of Matrimony. The Pastor does not "bless" the civil marriage contracted between the man and woman. There is no change for the Protestants who will continue to be married in the Mayoralty and will receive afterwards the simple benediction of the pastor. If the exposition of the situation contained in *La Luce* be the mind of the State and be in accord with the public opinion of the Waldensians then there may be little to fear. But knowing what has taken place in the past the interpretation of the Concordat may at any time be on lines that will place grave disabilities on the Waldensians and other Protestants in Italy. The precedent of Spain rises to our mind and with that in view we confess that the article does not relieve our anxiety.

An Ambiguous Article Evidently the writer of the article is not altogether sure that the reference in the Concordat to the position of the City of Rome is as satisfactory as it might be. The Concordat says "in consideration of the sacred character of the city of Rome—the Eternal City—Episcopal See of the Pope, centre of the Catholic world and goal of

pilgrimages, the Italian Government will take care to prevent in Rome anything opposed to that character." The comment of the writer is that the Government had in view the excesses of the Liberalism of the past which allowed the erection of the Monument to Giordano Bruno and other similar anti-clerical manifestations. It also had in view some intemperance of Protestant American propaganda in the Eternal City. In spite of this there is nothing to show that in the opinion of the high personages who signed the Concordat any desire to alter the position of the non-Catholic Italian Churches in the sight of the Law. We confess that the more we study this article which twice passed the Censor the more unable we are to decide whether it is the spontaneous utterance of the Waldensian Church or the inspired exposition of the Concordat by a Government Official. Its wording is hardly that of an Evangelical writer; the article is not by the Editor for he appends an explanatory note, and the name of no contributor is given. There we leave this rather strange communication in *La Luce*.

The Waldensians and the Government The Waldensians in Rome crowded their chief Church on the occasion of the anniversary of the receipt of the Edict giving them religious freedom and their full rights as citizens. As the anniversary followed the signing of the Lateran Treaty the proceedings had great significance. The pastor, after recalling the long and painful story of the Piedmont persecutions, called on the congregation to re-take the oath of allegiance to the King, the Government and their old faith. Standing, to an organ accompaniment the whole congregation sang to an old Psalm tune the words that thrilled their ancestors more than eighty years ago. The Waldensians pride themselves on their loyalty to the King and Government, as well as their life and death attachment to their faith. It matters nothing to them what form of Government is in existence. They give it their loyal adhesion and are true to the King. But for them their Faith is everything, and in the City of Rome they declared in an unmistakable manner their determination—come what may—that they will stand by the Protestant and Evangelical Faith they preserved through centuries of persecution.

The Real Situation No one can say what the effect of the changed conditions in Italy will be. The promises of rulers and the silence of the Vatican can only be tested with time. Mussolini is most unwilling to find himself in conflict with the principles of religious freedom that govern modern states, and the Vatican knows that the world is still sensitive to anything like persecution for religious opinions. Unlike Spain, Italy has had a long past, during which the free exercise of religious convictions has been recognised, and to go back on this would mean a step towards the mediævalism the Duce wishes to abandon.

The Swedish Church The Church of Sweden is the only Continental Church that is in communion with the Church of England, according to the ideals of the dominant party in the National Church. And they even doubt this for the Diaconate is not observed and confirmation is not a condition precedent to admission to Communion. It is interesting to note that the eminent Archbishop of Upsala has his own ideas on the relation between his Church and other Churches. We believe that it is in full communion with the non-Episcopal Lutheran Churches. Invited to attend the Scotch Assembly Dr. Soderblom wrote "Between the Church in Sweden and the Church in Scotland there is a keen sense of fellowship for spiritual reasons." It would seem that the presence or absence of these organisations—attributes on which so much store is set by Anglo-Catholics—does not disturb the mind of the Archbishop who is in spiritual communion with the Scotch Church. In the light of recent pronouncements in England it is interesting to note that not only the King of Sweden but also his Ministers "must confess the pure Evangelical doctrine." Recently the Church of Rome has been making great efforts to extend its influence in Sweden.

Religious Liberty in Sweden Sweden has a State Church, and religious liberty prevails because the Church is Protestant. The King has a definite position in the Church, and yet it is laid down that "The King may in no way constrain the conscience, nor allow it to be constrained, but he must protect all and sundry in the free exercise of their religion." Consequently, in Sweden there is no mention of tolerance or difference made between the

treatment of one religious body and another. No citizen suffers in any way in the exercise of his civil rights by reason of his dissent from the doctrine and worship of the National Church. It is, therefore, no surprise to find Archbishop Soderblom taking the keenest interest in every movement calculated to bring Christian men closer together and to unite them in co-operative efforts for the spread of the Kingdom of God.

A Bridge Church If any Church on the Continent is likely to act as a Bridge Church of the right character that Church is the Swedish Church, which is definitely Protestant and Episcopal, and is in union with Episcopal and Non-Episcopal Church. Lately the remark of Professor Heiler that the Church of England is a Bridge Church has been widely quoted. The Professor has had his attention drawn to the statement, and he has replied that the Church of England is clearly impossible as a Bridge Church. Its importance lies, in his opinion, "in the fact that it is the guardian of a fine stream of ritualism and piety, and not in its organisation." Wherever we look on the Protestant Continent we do not find the stress laid by Anglo-Catholics on the preservation of the Apostolic Succession and a sacerdotal ministry that is so fundamental an article of faith with the supporters of the English Church Union. Their knowledge of Church History forbids Continental Historians and Theologians from accepting current Anglo and Roman Catholic dogmatism on the subject.

The Russian Anti-God Society The Soviets are not finding that their war against religion is as successful as they had imagined it would be. The Supreme Council for Political Education has lately held a special Conference to decide what is wrong with the "anti-Church front." At the Conference complaint was made that the Anti-God Society has now only 250,000 members whereas its Orthodox opponents have still about 50,000 Churches, 500 Monasteries and 350,000 White Clergy, while the unorthodox sects have 6,000,000 members comprised in 25,000 communities. The efforts to band literary men together in a great campaign against religion have not met with the desired response, for many of them declined to sign the manifesto. Much discontent was expressed with the failure to expel all non-atheist officials from Government employ, as it had been found that the expulsions made martyrs of the expelled and had results the exact opposite of those expected. Plans were made for the publication of hundreds of thousands of copies of anti-religious pamphlets which will be circulated throughout the country. Meanwhile persecution goes forward in some districts.

Protestantism in Russia It is extremely difficult to ascertain the facts concerning the position of Protestants in Russia. Some sections are tolerated—others are not allowed to exist. If the Protestant Communities appear to adopt Bolshevist principles they are not interferred with—if on the other hand they are free from any political taint and simply work for the spread of the Gospel they feel the heavy hand of the Government. Many who formerly worked in Russia are no longer permitted to live in the Country and it is hard for foreigners to obtain information that is trustworthy as to what is taking place in any department of Russian life. It is possible that the Soviet rulers discovering that their policy of repression has failed may be led to adopt a different line of action, but up to now nothing has occurred to give friends of religious liberty any real ground for hope that the anti-religious character of the Government has in any way altered.

The French Church in London We are indeed glad that the French Protestant Church in London, Soho, has been re-opened under a permanent pastor, the Rev. Frank Christol—son of the President of the French Branch of the World's Evangelical Alliance. Mr. Christol has been a Foreign Missionary and has had wide experience of Evangelistic work. He will be a real addition to the Protestant forces attached to the colonies in London. It is not generally known that the French Church has a charter dating from 1550—the year after the publication of the first Prayer Book of Edward VI. It shares this distinction of an historic past with the Huguenot Church that meets in the Cyrpt of Canterbury Cathedral. The London Charter was revoked by Queen Mary, but was restored by her successor Queen Elizabeth, who took a keen personal interest in the settlement and worship of the Huguenots who came into England, after the massacre of St. Bartholomew.

World Mission Notes.

Revolution and Religion in China

The Rev. Frank Rawlinson, who knows China as well as any foreigner can know it, has written in "The International Review of Missions" a most informing article on "Modern Revolution and Religion in China." He shows us how in 1922 the whole character of the anti-Christian movement changed. In 1900 the attack had been directed against individual lives; in 1822 the mind of China started to attack the content of Christianity, and in 1926-7 criticism was primarily directed at the institutional, ordered life of Christianity. "The attack has now somewhat subsided, but it has not ended." He lays stress on the fact that the revolt against religion is one of the significant religious movements in modern China. There is now a revolt against religion by the intelligentsia and at the same time a return to religion on the part of eclectic societies. The movements are wide-spread. In the course of an acute analysis he believes that the new life which will come in China must be built on the old one and all that is good in the old life will persist. He gives the significant information that a fusion of Chinese and Western religious experience has begun in China.

The Meeting of West and East

"No religion ever becomes vital in the life of a people until fusion between the new and the old experience happens; it is a sign of religious alertness." This religious alertness exists in China. "Even the revolt against religion indicates a wide-spread attention paid to religion." He believes that the old religions in China will suffer even more from the impact with Western thought. He is in no way despondent concerning the future for the people to some extent are reaching out for a new religious experience. The claims of the religious life have not lost their hold on the hearts of the Chinese people and although religion faces new and great problems in China it also faces its greatest opportunity. If Christianity is to hold its own and make progress it can only do so by holding firmly to the teaching of the Scriptures and laying stress on the supernatural revelation of God in Christ. China has reached the stage that demands the preaching of definite spiritual truth. The attempts to mould Christianity in the framework of the changing thought of to-day is doomed to failure and the Chinese must be presented with a Saviour Who is God Incarnate and the Risen Lord of glory. A reduced Christianity has no hope of permanence in China, and this article convinces us, that only a definite Gospel and whole-hearted allegiance to Revealed Truth can win its way in the chaos of China. Men can never anchor their souls on uncertainties, and conviction is only born of personal knowledge of the Redeemer.

Missions in Central Asia

Miss Mildred Cable, whose travels in Central Asia have thrilled the friends of the China Inland Mission, gives an account of the possibilities of Mission work in the unevangelised portions of Central Asia which were at one time under Christian influence. She has seen much to interest her and is convinced that it is essential that from the first the native Church which will emerge should have the distinctive marks of indigenous growth. She does not believe that pulpit preaching will form a very great part of missionary work, but that personal dealing with men and women in long conversations will give the opportunity for the declaration of the Christian message. As far as we can see there is little difference between the pioneer work that has to be undertaken in these regions and that which has been done in other lands. To-day the Missionary has the experience of the past to guide him, but the work is the same and the message is unaltered. Miss Cable adds "fatigues and deprivations, loneliness and danger, are the daily portion of Christ's messengers in Central Asia." Pilgrim preachers who can rough it and bear privations and are ready to live nomad lives among the Nomads are the only workers who can hope to penetrate and spread the Gospel among these little known peoples.

Jerusalem and the Modern World Canon Quick has written in "The Church Overseas" an article on the secularism which has to be fought by the Church of Christ and the Reunion ideals that are before those who strive for union. He comments on the warnings against Pan-Protestantism, which in his opinion does not recognise what sacramental Catholicism could recognise as reunion at all. "The Catholic means by reunion union in some definite form of outward order, and it must seem to him in the highest degree illogical to propose as means towards this end a line of action which seems constantly to imply that outward order is not a matter of importance." We know of no advocate for reunion that does not attach importance to outward order, but the conflict is not between outward order, but between outward order that values order without insisting on uniformity, and an outward order that decries all order that is not of a certain type as "rebellion against a Divine Law.' How far Canon Quick has failed to grasp the situation can be seen from his remark, "the main theology of the Mass is not a rock on which all plans of reunion must be shipwrecked."

Catholicism v. Protestantism There is no real antagonism between true Catholicism and true Protestantism. Men are Protestants for the Truth because they are Catholic in spirit. They believe that Truth must be preserved at all costs and that departure from fundamental Truth is bound to end in disunion. The fundamental Theology of the Mass rests on the pivot of the Priesthood of a caste, who changes the Elements and offers the changed Elements as an unbloody sacrifice for the sins of the quick and the dead. Now the Bible knows nothing of this teaching and the limitations it involves. We are as convinced as Canon Quick that "Jesus Christ is the one bearer of the absolute and unchanging Gospel of God." He rightly says, "What the world needs, and what Christ through His Church would bestow, is the united witness of Christians to that light which, because it shines from Calvary alone, is reflected in every heart which knows itself called to self-denial that truth may be established and love abound."

The New Zealand Government and the Maori There are many wrongs unrighted in connection with the dealings of European Governments and Native Races. It is a satisfaction to know that the old question of the contention between the Maori people and the New Zealand Government as regards responsibility for wars more than half a century ago has been definitely settled. A Commission appointed by the New Zealand Government has reported that the blame for the first war lay with the Government, and responsibility for the second was divided between the Government and the tribes. Compensation is to be given to those who were unjustly treated. All interested in Mission Work will rejoice at this result, for the Missionaries at that time felt that the Maori were right in their attitude, and the Government was wrong. We do not know of any similar instance in which a great Government, after the lapse of so many years, instituted an independent enquiry and boldly accepted the result of investigations that placed it in the wrong. The object lesson of justice cannot fail to have a marked influence on the attitude of the tribes of this brave and delightful people to the Government under which they live.

"Win Europe —You Win the World" Once upon a time this was a trite saying accepted everywhere as true. To-day our American friends believe that the United States have a much larger part in winning the world to the support of any plan for the amelioration of mankind. We are now faced by a disintegrated Europe and by problems unknown to our fathers, but the essential need of the European Nations remains unaltered. To-day Mission work of an Evangelistic character in the Latin lands has difficulties to face which would deter most Evangelists, for they see themselves in the presence of either a great apathy or an aggressive Roman Catholicism which is displaying all its old intolerance. The Scottish Presbyterian Church has always devoted itself to work on the Continent, and wherever it has planted its seed God has blessed it for the seed is His Word. We wish that the wide interest taken in the spread of Reformation Truth which marked the home Christians of half a century ago could be revived, for in spite of many

appearances to the contrary, Romanism is weakening in the hold it has on many thousands who drift into unbelief. Europe must be won for Christ, if Christian influence is to radiate from it throughout the world.

A Developed Mission Samoa has passed out of sight as a Missionary centre on account of the blessing that has attended the work and the fact that self-support has been provided for the payment of pastors and the maintenance of its home work. Behind this triumph of the Gospel lies a long history of noble sacrifice by missionaries who followed in the steps of John Williams—the great pioneer explorer and pathfinder for the expansion of the Kingdom of God. And the Samoan Church has not confined itself to home evangelisation, for it has sent missionaries to the New Hebrides and other islands in the Southern Seas under the influence of Paganism of the worst type. In less than a hundred years an indigenous self-supporting Church with a missionary spirit has come into being and islands inhabited by by Cannibals have shown that the converting power of Our Lord is able to transform character and change the whole tenor of the lives of men.

The Rights of Africans No more interesting Blue Book has been published than that containing the Report of the Hilton-Young Commission on the Government and future of Kenya, Uganda and Tanganyika. These territories are enomous and have much in common. In Kenya there is a considerable settler population which, however, is very small indeed compared with the vast numbers of natives. In all these districts—especially in Uganda and Kenya—Christian Missions have done a great work for God. The Report maintains that as Great Britain is in Africa specially for the benefit of the Africans everything should be done to secure for them protection and justice. We have not the least doubt of the desire of the white settlers to act justly by the Natives, but the need of an impartial outside body that has the responsibility of the whole area under its charge, is one that can only be denied by those who wish to see the countries drift, until some day trouble will arise. The Colonial Office is alive to the dangers of the situation and will, we trust, before long give effect to the main recommendations of the Commission.

Persia Persia has always been a romantic centre of Missionary work, for the story of Henry Martyn and his translation of the New Testament which was presented to the Shah through his Vizier is one of the most striking pages in latter day Missions. Persia now is attracting attention for it is divided into two spheres of influence, one under Presbyterian Missionaries from America and the other under the Church Missionary Society. These two Missions have determined to unite and form a Persian Church and they await the Report of the Lambeth Conference, 1930, before taking action. The blessing that has attended the work in recent years has been most encouraging, but there is a fear lest the Bolshevist influence on the Central Government may once more lead to the expulsion of Missionaries from the country. If this should unfortunately occur the Native Church is sufficiently strong and instructed to continue the work and go forward in humble dependence upon the help and guidance of God.

Isfahan In Isfahan the C.M.S. has opened a House for Missionaries with a large work room where the beautiful Needlework is produced by those attached to the Mission. Bishop Linton has been to the front in the condemnation of the terrible conditions under which women work in the carpet factories, and his labours have been largely successful in ameliorating the lot of those who from early girlhood are engaged in a cramped position in a labour that has the worst possible physical effects upon them. The Industrial Mission, like so much of the work in Persia, was started during a famine and has been since continued to the great benefit of the women engaged in the labour that is as admired by those who see its fruit as it is in environment—contrast to the carpet factories with their unhygienic conditions. Christianity can do much to commend itself to the natives by giving an object lesson of the way in which those engaged in industry should be treated. All nations respect practical efforts for the welfare of those who are of necessity compelled to work in order to make their living by the skill of their fingers.

Portuguese East Africa Portuguese East Africa has for its chief town Lorenso Marques and the interior is inhabited by many tribes that are still primitive. Here the Wesleyan Missionary Society has sixty Churches and out-stations with about three thousand Africans attached to them. And these African converts are out and out for Christ. The Rev. H. S. Clarke tells a story of four girls in the interior who by their work contrived to collect enough money to build a little Church. At the opening service the Missionary noticed sitting with them a leper in an advanced and contagious state of the disease. On being taken to task the girls replied "Sisi is a Christian as well as we are, and when Jesus was on earth He had pity on the lepers, and we want to be like Jesus. Nobody wants Sisi to be near them, so we asked her to sit beside us, because we thought it was what Jesus would do, and we do want to be like Jesus." Were they right or wrong? The Missionary had no hesitation in saying that in the eyes of Our Lord they were right. These poor girls, candidates for full membership of the Church, had grasped the teaching of Our Lord and what is more they strove to put it into practice.

S. America We have received a full and frank account of the condition of religion in the progressive states of S. America by one who is a specially competent observer. We are told that Rome has lost her old-time prestige and the average city dweller has lost all respect for the Church. In country districts the priest is still able to demand the Protestant Bible from the people and to destroy it. Protestant Evangelism is making headway but only the fringe of the people is being touched. The English supported work is manned by good men but is not maintained as it ought to be by funds. The Americans are earnestly engaged and as usual are well supported from their base. It is sad to remark that the standard of the work among our own fellow-countrymen is not as high as it ought to be. Those who know the extraordinary temptations of a Latin Country and its effects on character can easily understand how Chaplains are apt to become slack and drift.

The Japan Rescue Mission Japan is a land of contrasts and its civilisation has dark spots on it. One of the darkest is the system of licensed slavery by which parents are able to hand over their girls to houses of ill fame. The Japan Rescue Mission of 16, Alexandra Road, Birkenhead, is making a gallant effort to secure the liberation from sin of some of these girls. It has been blessed in its work and contributes to the formation of a better public opinion in Japan on the matter. We who live in England have little idea of conditions in Japan.

The Glyn Vivian Miners' Mission Quietly and unobtrusively this Mission carries on Gospel work among miners in Great Britain, Germany, Spain, Japan and Russia. It exists for the sole purpose of leading miners to the knowledge of the Truth. Last January a new Hall was dedicated at Gelsenkirchen, Germany. This town is the centre of the Ruhr industry, and in the immediate neighbourhood nearly sixty thousand miners are employed. The Hall was opened by the Rev. J. A. Boroadbelt, of Bristol, who was interpreted by the Rev. George Dolman, son of the well-known Jewish Missionary in Hamburg. The whole enterprise is definitely Evangelistic, and our friend, Mr. J. T. Budd, and those responsible for its maintenance throw their whole heart into it.

"The shout of a King is among them. One day may I be
Of that perfect communion of lovers contented and free
In the land that is very far off, and far off from the sea.

The shout of a King is among them. One King and one song,
One thunder of manifold voices harmonious and strong,
One King, and one love, and one shout of one worshipping throng."

Books Worth Reading.

CHRISTIAN UNITY: ITS HISTORY & CHALLENGE. By Rev. G. J. Slosser, B.A., Ph.D. (Kegan Paul, 21s. net.)

This is a remarkable volume, and we congratulate Dr. Slosser on his monumental accomplishment. Nothing of the same comprehension or outlook on Christian Unity has hitherto been attempted, and we note with interest that Dr. Slosser's own concern for Christian Unity is "progress towards the goal of unity for which Christ prayed." In an "Introduction" the Archbishop of York stresses the common enemy "whose most familiar name is Secularism," and locates the challenge "Against such a concentration of the hostile force Christianity, too, must present a united front, not necessarily of uniformity or detailed agreement, but of fundamental faith and action." We cannot do justice to Dr. Slosser's book in a brief review, except to express the hope it will be read and studied by a wide circle of thinking people, to whom Christian Unity, based on the authority of the New Testament, is of greater importance than Church Unity based on schemes of human planning. Important as these are, they are found wanting, in so far as they fall short of the larger Church, the Church of which Jesus Christ is the Head, supernational, superdenominational, and energised by the one Holy Spirit, Who alone can heal divisions, and present the Bride of Christ "without spot, or wrinkle, or any such thing." We find in Dr. Slosser's work much of interest to the World's Evangelical Alliance, but regret its history is arrested at 1907, by which over twenty years of its most potential influence and progress are left unchronicled. To speak of its "decline" in favour of "State, National and International Federations of Churches" is to suggest ignorance concerning the attitude and action of the Alliance from the first as an Evangelical and Protestant institution. If we are born of God *we are necessarily one*, and it does not need schemes of unity or even conferences inclusive of "catholic or sacramentarian churches" to bring about that which can only be created and realised in the exercise of Christian Unity which in the New Testament and the prayer of our Lord is interpreted as unity amongst Christians *as such*. This is the larger Church, and this is true Christian Unity. Wherever it is manifested it challenges all enemies, ecclesiastical or otherwise. The distinction between Church Unity and Christian Unity is real and vital. To confuse them is to make confusion worse confounded. We are grateful for the spiritual atmosphere which pervades Dr. Slosser's book, and for the high purpose with which he has written it.

PERSIA OLD AND NEW. By W. Wilson Cash. (C.M.S., 1s. net.)

This is a cheap volume, and should be read by all who are interested in the subject of Christianity and Islam. Mr. Cash, who is General Secretary of the C.M.S., visited Persia for two months last year, and travelled over five thousand miles, returning home with a deepened conviction of the power of God to save and to transform lives and characters. The author tells us Persia is in transition, and the present situation is such, politically and otherwise, that "there is nothing the Church cannot accomplish if it will rise to this call of God in the same spirit of prayer, devotion and sacrifice as is being shown by the missionaries and the young Church in Persia."

PIONEERING FOR CHRIST IN THE SUDAN. By Johanna Veenstra. (Sudan United Mission, and Marshall, Morgan and Scott, Ltd., 3s. 6d. net.)

The author of this attractive volume is an American lady whose furlough from Northern Nigeria has been devoted to the compilation of this volume, a stirring story of personal devotion to the cause of the Gospel in regions where the name and love of Christ are as yet unknown. The Call of the Sudan should interest us all, and Miss Veenstra makes it live as a challenge and responsibility to all at home as she unfolds her story.

STANDFAST BOOKLETS Nos. 1-6, dealing with the Catholicity, Protestantism, Puritanism, Sacramental Witness, Unity and Fruits of the Evangelical Free Churches. (National Council of Evangelical Free Churches, 1d. each.)

We welcome this new issue of booklets setting forth some of the doctrinal foundations of the Protestant and Evangelical faith common to all the Evangelical Free Churches. We hope they will be followed by a series reaffirming the Christian fundamentals, which some notable Free Churchmen call in question. Protestantism is an important issue, but it is based on the Bible, by which we must all stand fast.